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FOR THE

JUNIOR CHURCH SCHOOL

VOLUME THREE

EDNA M. CRANDALL

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A CURRICULUM OF WORSHIP

FOR THE

JUNIOR CHURCH SCHOOL

A CURRICULUM OF WORSHIP
FOR THE JUNIOR CHURCH SCHOOL

VOLUME III

BY

EDNA M. CRANDALL

WITH AN INTRODUCTION BY

LUTHER A. WEIGLE

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INTRODUCTION

One of the most encouraging features of present-day life—which has all too many features that are discouraging—is the revival of interest in worship. Men are seeking God. They are asking of the churches that they fulfill more perfectly their primary function as revealers of His presence and ministers of His grace. Men are coming to church, not to hear the news of the day, but to stand face to face with the Eternal.

This revival of worship is evidenced by new books upon the subject, quite apart from the beaten path of the liturgies—books such as Hocking's *The Meaning of God in Human Experience,* Cabot's *What Men Live By,* Vogt's *Art and Religion,* Sperry's *Reality in Worship,* Heiler's *The Spirit of Worship,* and Ross' *Christian Worship and Its Future.* It is evidenced by changes in structure, program and materials on the part of churches that had

hitherto, to all appearances, given little thought to their bearing upon worship. It reveals itself in a new appreciation of reverence and quiet. Even the publishers of revivalistic ragtime are beginning to add to their characteristic product, in recent song-books, a good proportion of really worshipful hymns.

The church schools have been sharing in this movement toward a fuller realization of the possibilities of worship. In place of the old-time "exercises" with which Sunday schools used to be opened and closed—in which the superintendent strained after "punch" and "pep," and used so much time as to leave little for the teaching of the lesson—the better schools have substituted services of worship. Teachers have come to realize that the education of children in and through the experiences of Christian worship is quite as essential as instruction in Christian truth, discussion of life-problems, and training in Christian ways of action.

The church school should undertake the education of children in worship: (1) by affording to them the experience of worship in larger, relatively formal groups, under conditions controlled by an educative purpose; (2) by helping

them to understand, to use, and in some cases to memorize materials which have high devotional value as means for the begetting and expression of the attitudes of worship; (3) by affording to them the experience of worship and training in worship in small, informal, intimate class groups; (4) by encouraging and guiding them in the development of sound individual habits of worship.

Miss Crandall's books, of which this is the third, furnish materials for the first two of these aspects of the curriculum of the church school. They offer programs for three years' services of worship in the Junior church school, with correlated curricula of worship materials for memorization. They constitute, in my judgment, an exceedingly valuable addition to our resources for the religious education of children. The theoretical basis of Miss Crandall's work is sound, and her choice of materials excellent. The most distinctive features of her method are its correlation of memory curriculum and services of worship, and the use it suggests of pictures as aids to appreciation of the material to be memorized and reinforcing stimuli to worship.

These programs have been developed by ex-

perimental use in the Junior departments of three schools—a small Sunday school, a large Sunday school, and a weekday church school. They record the actual experience of a competent principal of a Junior department, who took as her special function, in addition to her administrative duties, the conduct of the departmental worship and the teaching of the memory curriculum. If any be disposed to say that what is here suggested cannot be done, the answer is clear—it has been done, and with good success.

The wide use which has been accorded the former two volumes is the best evidence that many are waiting for the present book. The three volumes do not presuppose one another. Each may be used independently; and the three may be used in any order. Each is intended for use by the department meeting as a whole.

This book is to be used with freedom and good sense. The preliminary sections on method, pages 3 to 33, should be read carefully. Some will find it best to follow the method and use the materials just as Miss Crandall did; others will do best to select and adapt. The book may be used, not only in the

Junior department, but for the worship of the whole school, if old and young worship together. It is helpful for weekday and vacation schools, and for family worship in the home.

LUTHER A. WEIGLE

Yale University

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A CURRICULUM OF WORSHIP FOR THE JUNIOR CHURCH SCHOOL

A CURRICULUM OF WORSHIP FOR THE JUNIOR CHURCH SCHOOL

THE SERVICE OF WORSHIP

"WORSHIP is a personal approach to God."[1] It is contact and communion with Him. Through the intimacy of its relationship, it produces and develops in the individual that love and devotion that is at the bottom of all true service. One cannot love God unless one knows God, and one cannot know God and experience His presence except by meeting Him in worship. It is therefore imperative that in our program of religious education we make abundant provision for such worship as is suited to the needs of the children in their various stages of development.

Had any one of our Sunday-school leaders in the past been asked the question, "What is the aim and purpose of the Sunday-school?"

[1] L. A. Weigle in "Training the Devotional Life," Weigle-Tweedy.

he doubtless would have answered, "To make the boys and girls Christian." Yet the Sunday-school has failed to provide any training whatsoever that could possibly bring them into that intimate knowledge of God that the term "Christian" implies. The "opening exercises" that have been used could never have inspired reverent and holy thoughts in the minds of the children or made them feel God's presence.

We all wish that the child might learn to know his Heavenly Father best in his own home and meet Him there in the family worship circle, but this is the exception rather than the rule in present-day family life. Family worship is almost a thing of the past. Neither can we hope for a place for worship in the public school program of to-day. It may be therefore that the child will get his only opportunity for communion with God in the Church school. For this reason its leaders should give their most careful attention to the planning of a program that will provide for the child a real experience of worship, for worship properly controlled and rightfully conducted is an experience. By the careful selection of the elements that go into the program, the experience will

develop from an attitude of reverence, love, loyalty, faith, or whatever the theme chosen to make the approach to God may be, into an actual realization of His presence. What more natural thing then should occur than a desire to get into closer communion with Him by means of prayer, which in every case should be the central element of the worship service? What we have sought to do has been accomplished; the group has felt the presence of God and is experiencing that intimate fellowship with Him that will be the impelling force in their lives.

Church schools are making steady progress in the improvement of their instructional and service programs, but in many instances are not realizing an equal development in the training of their pupils in worship. This training should include both instruction and drill in the elements of worship and actual participation with other members of the group in a brief, carefully planned service of worship, at some time during the session of the Church school.

The program, which is in many places still referred to as the "opening exercises," a name which suggests in itself anything but worship,

is too often largely a performance of the superintendent from the ringing of his bell to get attention to leading in responsive service, offering prayer, making announcements, and then adding a few remarks for good measure. The group, brought together for worship, are restless and inattentive. Some talk to their neighbors or look around for something else to do, which they can usually find, if it is not provided for them. Fifteen or twenty minutes of valuable time are absolutely wasted. No plan, no aim, no order, and above all no opportunity for general participation. An atmosphere of dullness, shiftlessness, and disorder prevails.

If these same fifteen or twenty minutes are used for a carefully thought-out and well-planned program of worship, built around a theme of vital significance to the growing boys and girls, by means of hymns, responses, Scripture readings, and prayers which are understood and appreciated by them, the whole atmosphere changes into one of reverence, thoughtfulness, and worship. It is important for the creating of the right atmosphere that a time should be definitely marked off for the worship service. It is not a time for instruction of any kind, not even in the elements which

go into the program. It must be a period of absolute quiet, free from all outside distractions such as the moving about of secretaries, or pupils and teachers coming in late—a time when the attention is centered upon God.

That the custom in the past has been, and in most schools to-day is, to make the worship service, or that which comes nearest to it, the first period of the day, is no reason why we should continue this practice if we find another time better. This, of course, should be determined by the needs of the particular school, but it would seem that in nearly every instance the period just preceding the teaching of the Bible lesson would prove the ideal time for worship. There is not the distraction of late comers breaking in upon its quiet, and it is the best possible preparation for the work of the class-room which directly follows.

Suppose that we have decided to use the second period for the purpose of worship, what use shall be made of the first period and how shall we open the school? The school may be opened with a rallying hymn, a Scripture passage from memory, and a brief prayer by the leader in order to bring the members of the group into the spirit of the day. Then may

come the drill in memory work, which is a part of the Junior program, and all phases of the corporate life of the school which do not properly belong to the worship. Just at its close it is well to ask the pupils to find the places of the hymns and Scripture passage so that this distraction may be eliminated from the worship service. These should be posted on a hymn-board if a printed order of service is not used.

It is also important that some time should be given to preparation for the worship which follows. Every service of worship should have a central theme around which it is built. Even though the service is so well planned that the theme stands out clearly by means of the music, prayer, and Scripture passage, it is well where children are concerned to prepare the way for the theme more concretely. This may be done through a story or talk by the leader which brings out the idea so clearly that the children can readily grasp it. Because of this preparation they will enjoy the service of worship more and be the more ready to participate in it. For this purpose, the writer has found the use of pictures most effective, for the right kind of pictures will help to create an atmosphere of worship. They suggest attitudes, and it is

often possible to find just the picture that expresses the desired attitude and that will create the right atmosphere for the theme of the service. For example, if the theme of the worship is "Reverence," is it not clearly brought out in the picture of "The Angelus" in the reverent and worshipful attitude of the two peasants, who have immediately laid aside their work at the ringing of the bell and are in an attitude of prayer? Or it may be a joyful Christmas theme when Blashfield's "Christmas Chimes" will fairly ring out the message of glad tidings, for even the birds in the picture suggest the happiness of the occasion.

Sometimes only a few words about the picture are necessary, since it speaks so well for itself, but often something about the artist and his reasons for painting it are interesting to the children and are helpful in making the theme clear. The picture should occupy a central place on the leader's desk and should be large enough to be seen by all. It should remain there throughout the worship service as the concrete expression of the central theme.

Some leaders make the story or talk a part of their worship service. When there is a preliminary period, it is much better to let this

preparation for worship come at its close, or it may simply precede the worship service. This is not a part of worship, for the personality of the leader is bound to be in the foreground at this point and is something of a distraction. The worship service should be entirely free from everything but the children's own worship. The leader's part is to worship with them.

The worship programs should be made out as far in advance as possible. If the school closes during the summer, that is a good time to plan the programs for the coming year, in most schools from October to June. The themes at least should be chosen for the whole year. Consideration should be given to the church calendar with its outstanding days, the great national holidays, and a missionary service in each month. The program in every case should be simple and brief, following an order to which the pupils are accustomed.

In planning a program we must always keep in mind that our aim is to bring the members of the group into a realization of the presence of God and a sense of being in touch with Him. To accomplish this we must carefully consider each element in the program. First is the in-

strumental prelude. This must not be left to the chance selection of a careless pianist. Some composition should be chosen to set the tone of the hour. It must bring the group from the more or less informal period of instruction and drill into a reverent and worshipful attitude. Next may come the call to worship with a response suggesting the purpose of the hour. It is God upon whom attention is fixed in worship; so early in our program we must make His presence felt. This is best done by a Scripture passage which is devotional in character, followed by a hymn or a response. The central element of the worship service is the prayer. Prayers for children even of Junior age should be brief. They should be social in content and filial in spirit. They should be dignified and clothed in beautiful language.

The prayer should be in unison. We are assuming that every teacher will open the class session with prayer suited to the needs of the particular group or that there will be a class prayer. It is difficult for a departmental superintendent to offer a prayer from the platform that will meet the needs of the large group before him. If, as is so often the case, it has

not been carefully prepared beforehand, it is likely to wander away out of the child's experience and take on figurative and theological language understandable only to adults. In a Church school before a group made up largely of Juniors, a superintendent opened his prayer in this way: "We thank Thee that the feeble thread of our existence has been strengthened to see another Sabbath." The children, not being particularly concerned about the feeble thread of their existence, did not even bow their heads but talked and were otherwise disorderly during the entire prayer. How much better would have been a unison prayer in which all could have participated!

The offering should be made a part of the worship service. It should be preceded by an appropriate Scripture sentence and received with a response. This will enhance its worship side in the minds of the group. The theme of the prelude may be continued during the offertory.

The Scripture readings should be devotional. They may be passages that are themselves prayers or psalms or those that are most directly God's word to men through Jesus, the prophets, or the apostles. The Scripture pas-

sage should be repeated from memory or read in unison, as responsive readings are of little value for purposes of worship. The mechanics of the responsive reading are distracting and break up the continuity of the passage.

The selection of the hymns is important. If wisely chosen, they will constitute one of the most powerful agencies we have in promoting real worship. On the other hand, if sentimental, trashy hymns with popular dance tunes creep into our worship services, the atmosphere of worship is lost and the tone of the service drops to the level of the hymns. The leader should know what good hymns are, both as to words and music, and use none but the best in the children's worship. One way to obviate the danger of using poor hymns is to see to it that only good hymnals are in use in the Church school.

With the outline of the year's program before him, that is, a general theme for each month and the different phases of it to be expressed each Sunday; with his memory curriculum in mind; with his Bible, hymnal, collection of prayers, responses, and other bits of ritual he has gathered, before him, the leader must fit his materials to the themes with the

idea of unity always in mind. Every element in the program must add something to the general theme and be a means of helping to produce the desired attitude in the group.

The leader should seek the coöperation of the teachers in determining the effect of the services upon the pupils. It is necessary to test the materials used to see if they are fitted to the age of the group. The worship service should help to produce in the child the habit of worship, a desire to attend regularly the worship services of the Church, an expectation to seek membership in it when the time comes, and, above all, a consecration to a life of service for Christ and His kingdom.

With these principles in mind, the programs which follow have been prepared and successfully used with a group of Junior children. Each Sunday typewritten or mimeographed copies of the service have been provided for the children and distributed at the beginning of the session. They are placed in the front of the hymnals until the time for their use at the worship service. Another way of using the services is to have them mimeographed on loose-leaf note-paper and placed each Sunday in covers made for the purpose by the children.

At the close of the drill period the pupils are asked to find the places of the hymns and Scripture passage. The hymns used in the programs are from the "Hymnal for American Youth," by H. Augustine Smith, but most of them may be found in any good Sunday-school hymnal.

When the places have been found, preparation for worship made, and the superintendent seated, the pianist, without announcement, starts the prelude, and the service moves along in a quiet and orderly manner; the only words spoken by the superintendent are "Let us pray" before the unison prayer. There is no bell-ringing and no urging to more hearty participation in any part of the service. This is not necessary in a well-arranged service of worship with an underlying aim. A real service of worship always appeals to the children.

THE MEMORY CURRICULUM

WE have come to recognize the need of the service of worship in our program of religious education, if it is to bring the child into a complete and satisfactory relationship with his Heavenly Father. It now becomes necessary to make that service effective to accomplish this end. The mere participation in such a service, however good and carefully planned in itself, may still make very little change in the life of the child or fail to get from him the desired response, if some preparation has not cleared the way. This need is quite apparent in the case of Junior children.

As a part of this preparation a correlated memory curriculum is essential. This fact affords us the first reason for graded memory work as a definite part of our Church school curriculum. The children's worship will be more real if they understand the words they say and if they do not have their attention constantly turned from the object of their worship to the peculiar sound of unfamiliar words and

phrases as they read and sing together. Then, as these memory hymns, passages of Scripture, or other materials appear again and again in their worship services, they will constantly grow more dear to the children until they have become a part of their very lives. Thus, the children will have them for help and inspiration as long as they live. This is another reason for the memory curriculum in the Church school program. It will be a means toward the enrichment of spiritual life by the possession in memory of the great hymns of the Christian Church and of a knowledge of how they came to be written, as well as of the Bible passages that were truly inspired and so are able to inspire others.

The memory curriculum also helps the child to find himself in the adult worship service. This in itself provides a sufficient reason for giving it an important place in our program. What to do with Junior children at the time of the Church service has always been a problem. There seemed to be nothing in the service that appealed to or interested them, and they were restless, discontented, and often troublesome.

For this reason, they have in some cases been excused with the Primary Department after

the children's story or sermon to go home, or often to play about the streets, while their parents remained in church. In the case of the larger and better equipped schools they have been allowed to engage in hand-work during the hour.

In this connection also grew up the idea of the Junior Church, which in many ways has not proved satisfactory because of the lack of proper facilities for worship and the right sort of leadership. It is likely, too, to be regarded by the children as something apart from worship and so does not bring them naturally into its participation in the adult service, thus defeating its own purpose.

The time to begin to prepare the Junior for Church membership is from his entrance into the Junior Department. He should be taught to feel that the privilege of remaining at Church with his parents is a part of the new dignity he has attained upon his graduation from the Primary Department.

As a member of the Beginners' and Primary Departments he has been brought into the Church service in the hope that the religious atmosphere and the association with his elders in worship would leave upon his mind some

definite impression. The Junior child should get more than impressions from the Church service. He should be able to enter into its meaning and participate in the worship. For him to do this the service must in a sense be adapted to him, but even more important than this is the fact that he must be trained to worship. He must know what worship means and what it has meant to Christians throughout all the history of the Church. Its symbols should be familiar to him.

It is through the memory curriculum of the Church school that the Junior children may be trained to feel at home in the Church worship service, for as only the great hymns and most devotional passages of the Bible will be worthy a place in such a curriculum, they will constantly be appearing in the service without direct intention, and the Junior child will recognize something as his own. However, more should be expected of the service in its relation to the Junior than his chance familiarity with a few of its elements of worship. The minister should have the Church school curriculum before him as he plans his service and make a definite place for some of the hymns or Scripture passages that it contains. As the

memory curriculum should aim at variety to meet all the needs of human life and should contain some selections for the different seasons of the year and the great Christian festivals, he should find plenty of material to be in perfect harmony with any theme he might choose.

The children will participate heartily in the singing of any familiar hymn, or read a responsive service where Psalms that they have memorized occur, or listen to the reading of the Christmas story, the visit of the wise men, the Easter story, the parables of Jesus, and any other portions of the Bible, if they have grown to love them as they have been associated with their own worship and made real to them by the use of the many beautiful pictures that may be used for this purpose.

While many Church schools have raised the level of their worship services, this other side, that of training and drill in the elements of worship, has been largely neglected and a real opportunity lost to develop the children spiritually. On their part, they will take keen delight in the memory work, provided its presentation is made in such a way as to arouse their appreciation and interest.

We have used various methods in getting

memory work done, as home work with the coöperation of the parents, as supplementary to the graded lesson, and as a class project in the correlated lesson period. More may be accomplished through the latter method, but it does not make for a unified curriculum that may be used in connection with the worship service of the whole department. This instruction should be departmental and is of sufficient importance to have the main portion of an entire period devoted to it. This in most cases will necessitate the lengthening of the Church school session.

With a session of an hour and twenty minutes, the time may satisfactorily be divided in this way: twenty-five minutes for drill in memory work and preparation for worship, fifteen minutes for the worship service, twenty minutes for the graded lesson, and twenty minutes for correlated work. It is hardly possible to cover an adequate memory curriculum with less than twenty-five minutes to spend upon it each Sunday, unless some week-day work is done.

This period should be as definitely planned as the worship service and requires as thorough preparation on the part of the superintendent

of the department as the teaching of the lesson does upon the teacher. It may open with a hymn, the repetition of a memory passage, and brief prayer by the leader bringing the children in touch with the Heavenly Father and asking His blessing upon the work of the day, but it should only be a few sentences. It is well to have the opening hymn and Scripture passage something that has been previously memorized by the children. This, together with the use made of memory materials in the worship services, makes them a permanent possession rather than something that is forgotten as soon as committed.

The memory drill itself will consist of a review of work already in process of memorization and the presentation and appreciation of new material. The method of presentation is of utmost importance. A great deal depends upon the children's first impression of a hymn or Bible passage, if they are fully to appreciate it and value it as something worthy of possession. This makes imperative the necessity for including in our memory curriculum only the best that hymnody has to offer, the finest devotional passages of the Bible, and ritual that has found its place in worship because of

its dignity and beauty and for the meaning it has had to many generations of worshipers.

Some children respond immediately to the beauty of a new hymn or Psalm, while others have to be guided into an appreciation of it. First, the leader herself must be enthusiastic about the material to be taught. She must understand it thoroughly both as to its history and as a piece of literature. She must know the purpose of the author and as far as possible the conditions under which it was written. She should be sure of the message it was meant to convey and thoroughly care for it herself if she hopes to make the children care for it. She should know a great deal more herself than she ever expects to teach the children. It is only from her wide knowledge of the subject that she can hope to bring out the vital truths in a clear and compelling way.

This must be the teacher's preparation. She must then try to awaken in the children an anticipatory interest in what she is about to present. If it is a hymn, its story may be told; if a piece of ritual, how it grew into the usage of the Church. Sometimes the length of time it has been in use will be impressive and inspire reverence for it. If it is a Scrip-

ture passage, she can explain its place in the development of the religious life of the race: is it the voice of a prophet of God revealing His ways to men; is it a hymn of praise or thanksgiving from a devoted people, or the gracious teaching or example left to us by the greatest of all teachers?

While the material memorized should be graded so that a large part of it will be within the scope of the child's understanding, it is not possible nor altogether desirable to refrain from using everything that is outside the child's immediate comprehension, for this would cut him off from much fine material with which he could store his mind at a time when he is willing and eager to do this work, but with anything of this character we must prepare his way by explaining and interpreting difficult words, unusual phrases, and obscure references. All such obstacles should be cleared up before the piece of memory material is presented. When it comes to presentation, it should be given as a whole and not in pieces. The teacher should read the passage through just as well as she possibly can, making her own interest and enjoyment in it felt by the children, for enthusiasm is often contagious. This

does not mean that it is to be read with effort at dramatic effect. The personality of the teacher should never get in the way of the material that is read.

The teacher should then question the children concerning what they have heard. If this has been her practice on previous occasions, this expectation of questioning will be an aid in holding their attention throughout the reading. She may ask what they like best about it; if any beautiful words or phrases remain in their memory from the reading. This is what Hayward in his book, "The Lesson in Appreciation," calls the "Æsthetic Discussion," whereas the next step is "Intellectual Discussion." Here the teacher must begin her exposition of the passage or hymn as a whole. The aim is to make the main points stand out clearly, and for this purpose the writer has found the use of pictures the greatest aid.

This use of pictures is to illustrate and interpret the material and make the theme live for the children. It will also beget associations which will aid in the recall when that time comes. For this purpose as many pictures may be used as are necessary to make clear the meaning of the entire piece of material. The

effect will be that of the illustrated hymn now so frequently thrown upon the screen. Pictures used in this connection should be subordinate to the specific purpose of the hour, which is memorization. Art in religious education is a means and not an end. There are times, however, when we will use pictures in our program of religious education, where the attention will focus on the thought of the picture, and it will bring its own message. This will be true in the case of pictures used as an aid to worship, but here the attention must be on the message of the hymn, poem, or Bible passage with the picture only as an aid in making it more concrete. "Very high if not the highest among the services rendered by pictures is their use in illustrating the world's greatest classics in literature, and here first of all we must place the Bible."[1]

All the time taken in this manner is not lost, for the process of memorization has already begun unconsciously, and the drudgery of actual drill has been reduced to a minimum. The passage will not need to be read or repeated nearly

[1] G. Stanley Hall, "The Ministry of Pictures," article in the "Perry Magazine" for March, 1900.

so many times as if this process of clearing the understanding had not taken place.

McMurry in "How to Study" quotes this passage from Ratzel's "History of Mankind": "The most important part of every Mussulman's training is to learn the Koran, by which must be understood learning it by heart, for it would be wrong to wish to understand the Koran till one knew it by heart." He then adds, "We hold no conscientious scruples against understanding statements before attempting to memorize them; but one might think that we did, for our practice in memorizing Scripture generally corresponds to that of the Mussulman in learning the Koran."

While we should attempt to get rid of as much mechanical memorization as possible, there still remains much to be done in the way of repetition and recall. This in spite of various methods is still more or less mechanical, but some drill is unavoidable.

A large factor in making the work of memorization easier lies in the organization of the material. Get in mind the main idea; then the leading divisions, subdivisions, and sentences. Learn by wholes, instead of sentence by sen-

tence and verse by verse. Have the children read the piece over in various ways; have the boys read it while the girls follow; then reverse the order. If it is a Psalm, they may read it responsively in the same manner. Do not try the recall too soon. At first allow the children to keep their books open and to look on when they need to. When they first close their books, have them repeat with the leader, who must be sure of the passage or else keep her book open. For the sake of the example, the leader should have in memory as much of the selection she is teaching as is possible. Then a class or individual children may be asked if they would like to try it. Always commend individual effort. Repeat the selection or sing the hymn together before it is left for the day, allowing the children the privilege of glancing at their books when necessary. They will not take advantage of this privilege, for they will be glad to show you that they know the selection without their books, and it will prevent weak spots in the repetition.

Do not spend too long on any one selection at a time. It is always well to be working on a hymn, Scripture passage, and one or more responses simultaneously. There must be vari-

ety, or the children will grow tired and lose interest.

It has been said many times that material should be memorized in the way it is to be used; that in the case of a hymn, it should be memorized by singing. This statement should be modified to allow for the times that one may want to think of the words of a hymn or repeat them without singing. As the child grows older, he will find the words of the hymns of great help and inspiration to him many times when he will not be able to sing them or may not wish to sing. Many adults do not sing at all. If the words of the hymn have been memorized only in connection with the music, one becomes so dependent upon the melody as to find it almost impossible of recall without the music. A hymn should be studied and memorized like any other poem. It is not sufficient to learn it merely by singing it. The study and story of its music also should not be neglected. Some knowledge of the writer of the music and recognition of its suitability to the poem are always appropriate and help to an appreciation of the whole.

In planning the memory curriculum for a Junior Department it first becomes necessary

to take an inventory of what the children already know in this line. This will depend upon their training at home and in the Primary Department and upon what they have learned in the public school. About all that can be counted upon as already belonging to the children as a basis for the curriculum is the Lord's Prayer and the Twenty-third Psalm. These are pretty generally known. Some children may know from memory other Psalms or children's hymns, but it is safe to assume for our purpose that the children's repertory will consist merely of this one prayer and one Psalm. It is therefore apparent that we have a large field on which to draw for our first year's work. What goes into the curriculum depends somewhat upon the needs and tastes of the particular children, but there is a large body of material that is adaptable to all and should be included. Only the best hymns of the Church both as to words and music and the finest of the devotional passages of Scripture are worthy of a place and of the time devoted to them. The Psalms, the Gospels, or the prophets are the most likely portions of Scripture from which to draw the larger part of our devotional material.

There should be responses to aid in enriching the children's worship services, and other forms from the ritual of the Church that they are likely to meet with in their own denominational worship. It may include the Creed, the Doxology, the Ten Commandments, Offertory Sentences, Benedictions and the Gloria. "One argument for teaching them many things unintelligible to them now but useful later, is that they can learn them so easily. That is the ground on which much verbatim memorizing of literature and Scripture that they could not hope soon to appreciate has been required of them."[2] We must not starve them, however, for the things that they can appreciate, by simply storing their minds for the future. This will discourage them. Therefore, the larger part of the memory work will be graded to suit the children's immediate needs. Miss Baldwin says: "In deciding which hymns to give to Junior children for memorization, only those should be chosen in which the truth is expressed as a story or through word pictures. To phrase it negatively, a hymn that cannot be illustrated is not suited to children, because

[2] McMurry, "How to Study."

they cannot grasp truth unless it is presented in concrete form." [3]

This may be said of all the material given to children to memorize. If it lends itself readily to illustration and is worthy both from a literary and devotional point of view, it may safely be included in the Junior memory curriculum. This curriculum should be varied and should include Thanksgiving, Christmas, Easter, patriotic, and missionary material. Each should be studied at its appropriate season. It is never hard to get children to learn Christmas carols a month or so in advance when they are filled with the spirit of Christmas. The same is true with the other seasons as they come along. Always have the memory work suited to the time of year, and it will meet with an enthusiastic response.

The memory curriculum and services of worship which follow have been prepared for use in the first two periods of the Junior Church school, as previously described in this chapter. Together they form a complete program of training in worship for one year. Each may, however, be used independently of the

[3] Josephine L. Baldwin, "Hymns Every Child Should Know," article in "Church School Magazine," September, 1911.

other. Where it is not possible to have a separate period devoted to the work of memorization, this may be done as a class-room project and the memory curriculum used without the opening hymn, Scripture reading, and prayer. The services of worship may also be used independently and with any Junior program.

A MEMORY CURRICULUM FOR JUNIORS

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"The God of Abraham Praise." . . 94
"While Shepherds Watched Their Flocks by Night." 111
"In the Field with Their Flocks Abiding." 126
"O Master, Let Me Walk with Thee." 143
"I Would Be True." 160
"Not Alone for Mighty Empire." . . 183
"The Morning Light is Breaking." . 198
"Take My Life and Let It Be." . . 207
"Hark, the Voice of Jesus Calling." . 221
"Joyful, Joyful, We Adore Thee." . 240
"Christ the Lord is Risen To-day." . 253
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Psalm 92 (1–5): "It is a good thing to give thanks unto the Lord." . . 84
Psalm 24 (1–5): "The earth is the Lord's and the fulness thereof." . 100
Matthew 2 (1–6): "And thou Bethlehem, land of Judah, art in no wise least among the princes of Judah." 119
Luke 2 (29–32): "Now lettest thou thy servant depart in peace. 134
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Romans 8 (35, 37–39): "Who shall separate us from the love of Christ?" 176
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October

THE MEMORY CURRICULUM

First Sunday: Hymn, "Father, Lead Me Day by Day."

Second Sunday: Scripture, Matthew 6 (9–13), The Lord's Prayer.

Third Sunday: Hymn, "Saviour, Like a Shepherd Lead Us."

Fourth Sunday: Scripture, Psalm 23, "The Lord is My Shepherd."

THE SERVICE OF WORSHIP

Theme for the Month: Prayer.

First Sunday: Jesus, our Teacher and Guide in the Practice of Prayer.

Second Sunday: Daily Talks with God.

Third Sunday: Prayers of Thanksgiving.

Fourth Sunday: Praying for Those in Other Lands. (Missionary)

The Memory Curriculum

HYMN: "Father, Lead Me Day by Day."

SCRIPTURE: Psalm 121.

LEADER'S PRAYER.

MEMORY WORK: Hymn, "Father, Lead Me Day by Day."

Our opening hymn this morning is a prayer hymn. When we look through our hymn-books, how can we tell the prayer hymns? (They all speak to God directly.) Some call Him Father as the hymn we have just sung. Others address Him as Lord, King, or Creator. Many of our hymns are prayers to Jesus and address Him as Saviour, Redeemer, Master or Friend.

Most often we like to think of God as a Father. It makes Him seem closer to us. We know how earthly fathers love their children, how they care for them and try to teach them what is right. Children are always ready to ask their fathers to help them when they are in trouble, to stay with them when they are

lonely or afraid, and to give them the things that they desire.

God is a Father who loves us more than any earthly father and who wants us to know Him and love Him and look to Him for help and guidance. Jesus thought of God as His Father and thus prayed to Him. When His disciples asked Him to teach them how to pray, He said, "Our Father, which art in Heaven."

Let us open our books again and read the hymn, "Father, Lead Me Day by Day."

We can all understand the words of this prayer hymn. They are the words that any of us might use in our daily prayers. We want our Heavenly Father to lead us day by day. We want Him to teach us to be pure and true and to show us what we ought to do. We want to be brave in danger and wise and strong in the face of our temptations, and we want to feel that He is always near us.

This prayer hymn was written by John Page Hopps of London. He was a minister and writer. He was always interested in hymns and made eight collections of these into hymn-books. He wrote several hymns himself, of which "Father, Lead Me Day by Day" is the most popular. It was written in the year 1877.

Mr. Hopps must have been fond of children, for some of his hymns were written especially for them.

The hymn, "Father, Lead Me Day by Day" is sung to two tunes. One is called "Posen," the other "St. Bees." We shall listen to both tunes and choose to learn the one which we like the better.

(*Have pianist play both tunes. Let children sing the words to each tune. After a choice has been made, sing the hymn through several times. Call attention to the fact that it is a prayer, and repeat softly and reverently, using books only when necessary.*)

MEMORY VERSION:

Father, lead me day by day,
  Ever in Thine own sweet way;
Teach me to be pure and true,
  Show me what I ought to do.

When in danger, make me brave,
  Make me know that Thou canst save;
Keep me safe by Thy dear side;
  Let me in Thy love abide.

When I 'm tempted to do wrong,
  Make me steadfast, wise and strong;

And when all alone I stand,
Shield me with Thy mighty hand.

May I do the good I know,
Serving gladly here below,
Then at last go home to Thee,
Ever more Thine own to be.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Jesus, Our Teacher and Guide in the Practice of Prayer.

PICTURE: "Christ in Gethsemane," Hofmann.

We have seen many pictures of Jesus. We have seen Him in the temple as a boy of twelve years. We have seen Him with His disciples by the Sea of Galilee, and on the mountain, and in a boat. Most of the time there were crowds of people with Him.

Now we see Him alone. But He does not feel alone, for He knows that His Heavenly Father is with Him. He is talking to Him. Jesus often left His disciples and the multitude to talk with God. This morning in our worship we are going to think of Jesus as one who prayed and who taught others to pray. We

will repeat together the prayer that He taught His disciples and make it our prayer to-day.

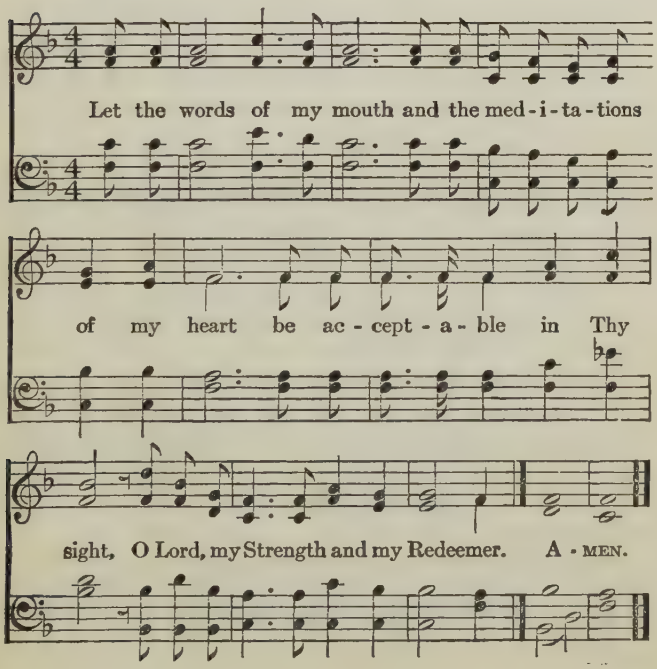
The Service of Worship

PIANO PRELUDE.

OPENING SENTENCE:

The Lord is nigh unto all them that call upon him,
To all that call upon him in truth.

RESPONSE:



HYMN: "Father in Heaven, Hear Us Today."

SCRIPTURE:

Leader: Let us read together what our Bible says about the prayer habits of Jesus. First, let us read what Mark says. Mark 1:35.

All: And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed.

Leader: Now let us read what Luke says. Luke 6:12.

All: And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God.

Leader: Let us read what Matthew says. Matthew 14:23.

All: And after he had sent the multitudes away he went up into the mountain apart to pray; and when even was come, he was there alone.

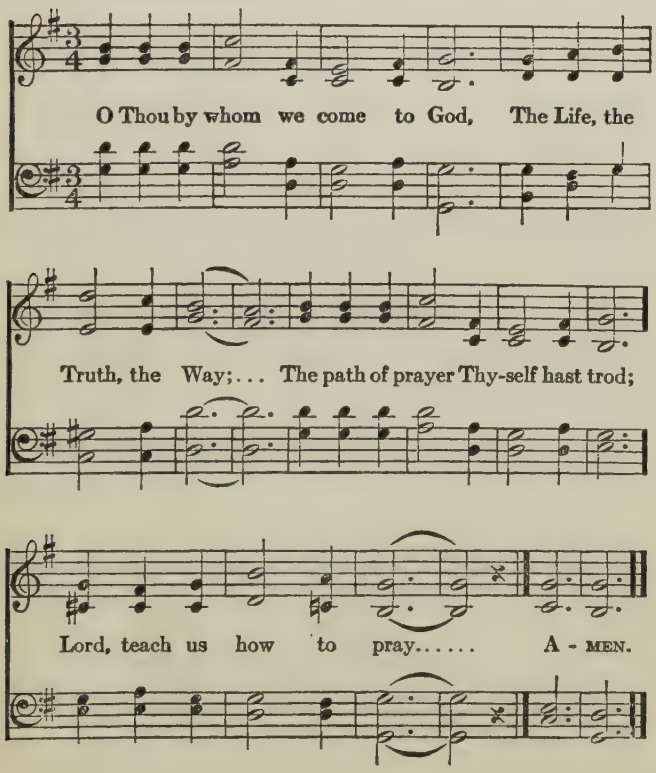
RESPONSE:

O Sabbath rest by Galilee!
O calm of hills above!

Where Jesus knelt to share with Thee
The silence of eternity,
Interpreted by love. AMEN.
("Hymnal for American Youth.")

PRAYER: The Lord's Prayer.

PRAYER RESPONSE.

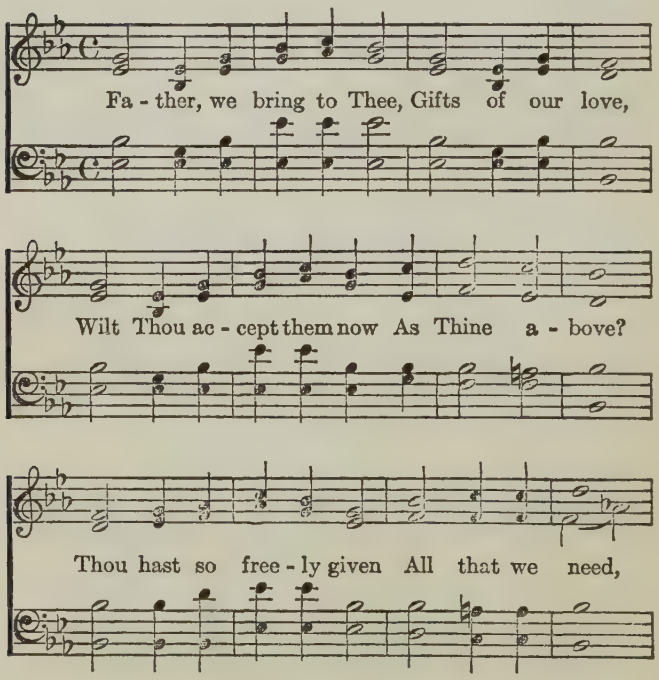


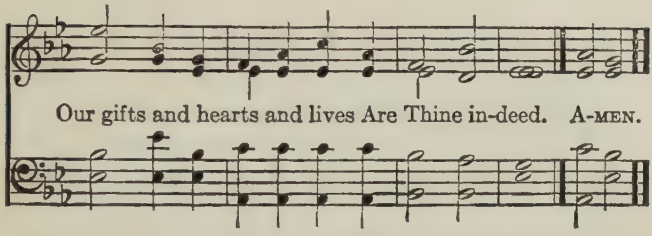
OFFERTORY SERVICE:

Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

OFFERTORY—MUSIC.

RESPONSE:





Hymn: Father, Hear the Prayer We Offer.

Recessional to Classes.

The Memory Curriculum

HYMN: "Father, Lead Me Day by Day."

SCRIPTURE: Psalm 100.

LEADER'S PRAYER.

MEMORY WORK:

Review: Hymn, "Father, Lead Me Day by Day."

Who wrote the hymn that we have just sung? What kind of a hymn is it? (A prayer hymn.) What makes it a prayer hymn? (It addresses God.) (*Call attention to the different petitions in the prayer. Have children repeat them several times. Sing the hymn through once more and repeat without books.*)

New Work: Scripture, Matthew 6 (9–13), The Lord's Prayer.

We are thinking this month about prayer. We have been learning a prayer hymn, and we repeat a prayer each Sunday in our Service of Worship. There is one, however, that we say more than any other. It is the greatest of all

prayers. To what prayer do I refer? (The Lord's Prayer.) We do not need to learn the words of the Lord's Prayer, for we already know them. But we ought to know more about it than we do. We ought to know what each phrase of this prayer means. We ought to know how we came to have it and where to find it in our Bibles.

The name by which we call the prayer tells us who its author was. Jesus was in Galilee. He had been teaching in the synagogues there, preaching the gospel, and healing the sick. He had become so very famous that people came from great distances to hear Him. One day when a crowd of such people gathered around Him, He went up a mountain side and sat down. His disciples followed Him up the mountain and sat down near Him.

(*Show picture: "The Sermon on the Mount," Copping.*)

Jesus wanted to teach His disciples many things and some of these He taught them that day in the words that we call the "Sermon on the Mount." Jesus was anxious to have them love their Heavenly Father whole-heartedly; to do right because it is the Father's will, and to pray to Him because they loved Him. Jesus

knew that some people did good deeds and said their prayers in public places just to show off before others, and some did them for their own sake that they might feel themselves better than others. We have a good picture of such a person in one of Jesus' parables. Let us turn to Luke 18 (9–14) and read the story together.

(*Show picture: "The Pharisee and the Publican," Copping.*)

In this story the Pharisee's prayer was not really a prayer although it was addressed to God. The Pharisee was not praising God. He was praising himself.

Because Jesus saw that men were not praying the right kind of prayers, He gave to them a model. It is found in two places in our Bibles, Matthew 6 (9–13) and Luke 11 (2–4). Luke's form is a shorter one. That with which we are the more familiar is in Matthew. So let up open our Bibles to Matthew 6 (9–13) and read this prayer as Matthew records it in the "Sermon on the Mount."

How different this is from the prayers against which Jesus had been warning His disciples. They were long, selfish, filled with vain repetitions, pride of self, and superiority over others. Jesus' prayer contains but a few peti-

tions. It is not selfish. It thinks of God first and not as "My Father" but as "Our Father." God belongs to all of us, and at the same time that we pray for ourselves in praying the Lord's Prayer, we pray also for others.

We must be reverent and worshipful when we think of God and pray to Him. Jesus said, "Hallowed be Thy Name," which means that God is to be worshipped and revered. Jesus wanted most that all men might come to know God as Father and do His will. Then will God's kingdom come on earth. It was for this that Jesus worked and prayed and for this He wants us to work and pray: So we have the petition, "Thy kingdom come, Thy will be done."

The rest of the prayer is for ourselves, but not in praise of the good that we do. Jesus knew that men often do wrong and need to be forgiven. Because of evil surroundings and evil companions they are led into temptation. So He prays that we may be forgiven for our sins, that God may lead us in His ways, which are not the ways of temptation but of goodness and righteousness.

Let us read the prayer again as Matthew gives it.

Now think of the prayer as we say it. What

is there in our prayer that is not in Matthew? (*American Standard Revision.*) (For thine is the kingdom, and the power, and the glory, forever. Amen.)

These words were added by the church after the earthly ministry of Jesus, when the prayer was made a part of the worship service of the church, as a song of praise in honor of the majesty, the power, and the glory of the God to whom Jesus prayed.

(*Have the children repeat the familiar form of the Lord's Prayer slowly. Ask them to think of the meaning of each petition and at the close, question their understanding of the prayer. Have them memorize the reference, Matthew 6: 9–13.*)

MEMORY VERSION:

Our Father, which art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts (trespasses), as we forgive our debtors (those that trespass against us), and lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, forever. Amen. (*King James Version.*)

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Daily Talks With God.

PICTURE: "The Infant Samuel." Reynolds.

(*Ask some child to read or tell the story of the child Samuel, 1 Samuel, 3*).

Samuel was only a young boy at the time of our story, but he had learned to serve God so faithfully that he was given a vision of God's purpose for Israel. The artist Reynolds, who painted our picture, shows him at prayer. It must have been a part of his daily service, for if he had not been accustomed to talk with God, he could not have heard God speak to him. The thought for our Service of Worship this morning is "Daily Talks with God."

The Service of Worship

PIANO PRELUDE

OPENING SENTENCE:

Evening and morning and at noon, will I pray and cry aloud:

And he shall hear my voice.

HYMN: "Father Almighty, Bless Us with Thy Blessing."

SCRIPTURE: Philippians 4 (6–8). In everything by prayer and supplication with thanksgiving let your requests be made known unto God.

PRAYER:

Our Father, we know that Thou dost love us. We see Thy goodness all about us and in our own lives. Thou hast given us many beautiful things, and we are truly grateful for them, but many times we forget to thank Thee as we should. Help us to remember each day Thy goodness to us. We need Thy help in order that we may live happy, useful lives, so grant that we may form the habit of daily prayer that we may know Thy purpose for us and feel Thy presence always with us. AMEN.

PRAYER HYMN:

Dear Lord and Father of Mankind,
Forgive our feverish ways;
Reclothe us in our rightful mind,
In purer lives Thy service find,
In deeper reverence, praise. AMEN.
("Hymnal for American Youth.")

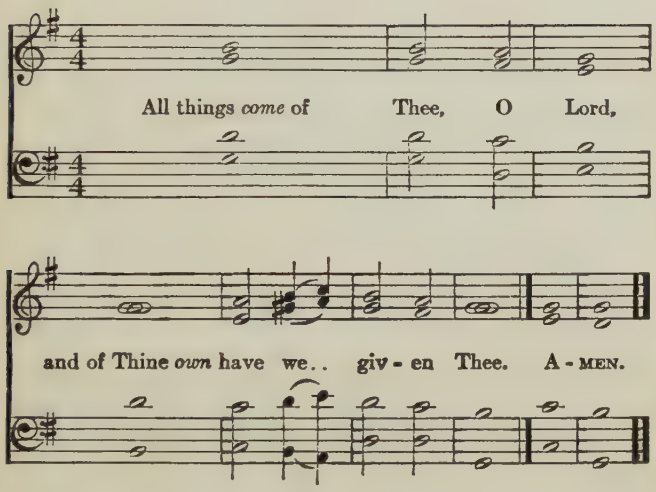
OFFERTORY SERVICE:

Every good and perfect gift is from above, coming down from the Father.

Freely ye have received, freely give.

OFFERTORY—MUSIC.

RESPONSE:



HYMN: Lord, for to-morrow and its needs I do not pray.

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "Father, Lead Me Day by Day."

SCRIPTURE: Psalm 23.

THE LORD'S PRAYER.

MEMORY WORK:

Review: Matthew 6 (9–13), The Lord's Prayer.

We have just repeated the Lord's Prayer. To whom did Jesus give this prayer? In what gospels do we find it recorded? What is the reference in Matthew? According to Matthew's account where was Jesus at the time He taught His disciples how to pray? Why did Jesus think that it was necessary to teach men how to pray? Tell me the story of the Pharisee and the Publican in the temple? (Luke 18 (9–14.) How does Jesus' prayer differ from that of the Pharisee's? (*Ask several children, one after another, to describe the scene, as related the previous Sunday, of Jesus working in Galilee, teaching, preaching, and healing the sick; of his going up into the mountain and sitting*

down, anxious to tell His disciples many things that they needed to know; of the disciples seating themselves near Him with His other followers still gathered around; then of the great sermon which He preached that day, included in which was the prayer that we have come to know as the Lord's Prayer. Drill the children on the reference, Matthew 6: 9–13.)

NEW WORK: Hymn, "Saviour, Like a Shepherd Lead Us."

(*Show picture: "In Charge of the Flock," Mauve.*)

Here we have a picture of a flock of sheep with their shepherd. He has led them into a beautiful green pasture to feed while he stands by watching over them. We can think of many other pictures of sheep and shepherds which we have seen. Always the shepherd shows the same tender care for his sheep.

(*Show picture: "The Good Shepherd," Copping.*)

Jesus once likened Himself to one of these good shepherds, whose sheep know his voice and follow only him. He said that He is the good shepherd, and that we are the sheep. (*Show picture: "The Good Shepherd," Plockhorst.*) So as sheep follow their shepherd,

we must follow Jesus. We must pray that He will lead us and care for us. We have a hymn through which we may pray this prayer. It is a prayer hymn addressed to Jesus. We said when we learned the hymn, "Father, Lead Us Day by Day," that some prayer hymns were addressed to God as Father and others to Jesus as Saviour. Let us open our books to the hymn, "Saviour, Like a Shepherd Lead Us," and read it together.

We do not know who wrote this hymn. It appeared first in the year 1836 in a book called, "Hymns for the Young," where it was left unsigned. People have tried to discover who the author was, and some have assigned it to one author and some to another. As no one really knows, it is better to think of it as a beautiful hymn of the church, the authorship of which is a mystery.

The first verse is illustrated by the pictures that we have before us. We think of the shepherd leading his flock into pleasant pastures to feed and tenderly care for them. So we pray in the words of the hymn,

"Saviour, like a shepherd lead us,
Much we need Thy tender care,

In Thy pleasant pastures feed us,
For our use Thy folds prepare.

Sometimes a sheep strays away from his shepherd and falls into danger. (*Show picture, "The Lost Sheep," Soord.*) Then the shepherd must go out and look for the sheep and bring it back even at the risk of his own life. Likewise we may fall into sin and stray away from paths of righteousness. So in the second verse our prayer is

We are Thine, do Thou befriend us,
Be the Guardian of our way;
Keep Thy flock, from sin defend us,
Seek us when we go astray.

The last verse that we shall learn is the one beginning

"Early let us seek Thy favor,
Early let us do Thy will."

(*Show picture: "Suffer the Little Children to Come unto Me," Taylor.*)

This shows us that we are not too young to take Jesus as our shepherd and guide. He has always loved us, and we must love Him too. Even little children have a share in His love,

for He said, "Suffer the little children to come unto me."

(*Sing the hymn through. Call attention again to the main thought of each verse. Hold up the pictures while the children sing the verse which each picture illustrates. Repeat as a whole several times, the last without books.*)

MEMORY VERSION:

Saviour, like a shepherd lead us,
  Much we need Thy tender care;
In Thy pleasant pastures feed us,
  For our use Thy folds prepare:

Blessed Jesus, blessed Jesus,
  Thou hast bought us, Thine we are,
Blessed Jesus, blessed Jesus,
  Thou hast bought us, Thine we are.

We are Thine, do Thou befriend us,
  Be the Guardian of our way;
Keep Thy flock, from sin defend us,
  Seek us when we go astray:

Blessed Jesus, blessed Jesus,
  Hear Thy children when they pray.
Blessed Jesus, blessed Jesus,
  Hear Thy children when they pray.

Early let us seek Thy favor,
  Early let us do Thy will;
Blessed Lord and only Saviour,
  With Thy love our bosoms fill:

Blessed Jesus, blessed Jesus,
  Thou hast loved us, love us still,
Blessed Jesus, blessed Jesus,
  Thou hast loved us, love us still.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Prayers of Thanksgiving.

PICTURE: "The Angelus," Millet.

We are always ready to pray for help when we are in need and for those things which we want very much. Sometimes when we get them we forget to thank God for them. We also forget to thank Him for all those things which are already ours and for keeping us and guiding us day by day.

There is a beautiful custom in some countries. It is the ringing of the Angelus. At its sound people stop their work to thank God for His goodness to them. In our Service of Worship this morning we are going to think about

"Prayers of Thanksgiving." May it help us to remember that our own prayers should always include petitions of thanksgiving.

The Service of Worship

PIANO PRELUDE.

CALL TO WORSHIP:

O give thanks unto the Lord, call upon His name.

Make known among the peoples His doings,

For the Lord is a great God, and a King above all Gods.

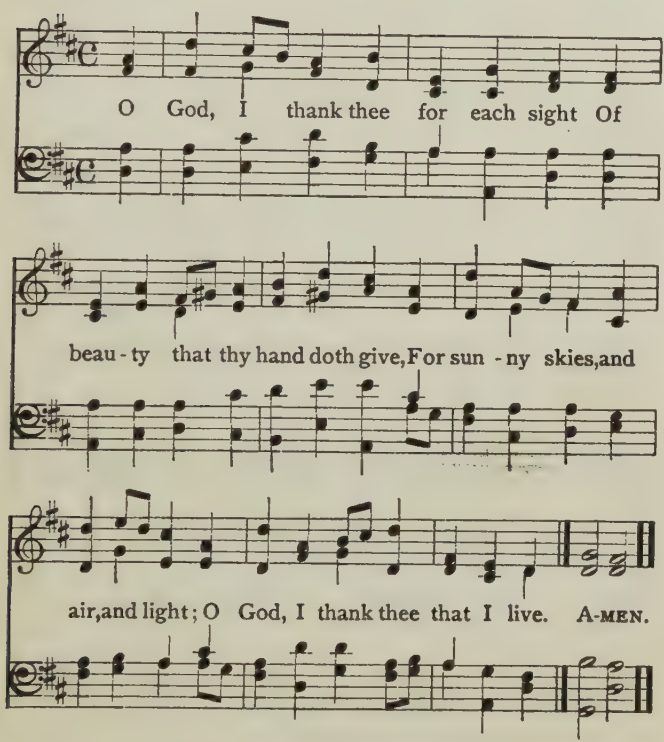
HYMN: "O God, Thy World is Sweet with Prayer."

SCRIPTURE: Psalm 138. "I will give thee thanks with my whole heart."

PRAYER:

Our Father, we thank Thee for our lives and what they may become if we serve Thee well and truly do Thy will. We thank Thee for the world about us, its beauty, and the opportunities it offers to make us into happy and useful members of society. We thank Thee for our homes, our parents, and our friends, and all the tender love and care they give to us. Help us in every way to be worthy of all Thy gracious goodness to us. AMEN.

PRAYER HYMN:

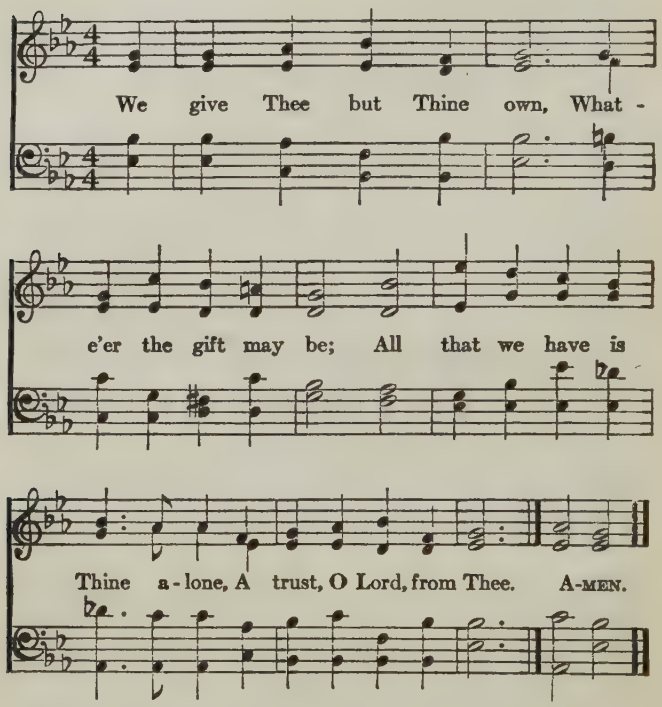


OFFERTORY SERVICE:

Honor the Lord with thy substance and with the first-fruits of all thine increase.

OFFERTORY—MUSIC.

RESPONSE:



HYMN: "With Gladness We Worship."
RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "Saviour, Like a Shepherd Lead Us."

SCRIPTURE: Psalm 23.

LEADER'S PRAYER.

MEMORY WORK:

Review: Hymn, "Saviour, Like a Shepherd Lead Us."

What kind of care does the good shepherd give to his sheep? Where does he lead them to feed? What does he do when they go astray? Who is our shepherd? When shall we take Jesus as our shepherd? (Early in life.) (*Call attention to the main thought of each verse. Sing the hymn through several times and repeat the refrain without books.*)

NEW WORK: Scripture, Psalm 23. The Lord is my shepherd.

What psalm is sometimes called, "The Shepherd's Psalm"? (The 23rd.)

We know the 23rd Psalm almost as well as

the Lord's Prayer. It tells us many facts about the shepherds of Israel. Perhaps it was written by a shepherd. Some people think that it was written by David, who had been a shepherd in his youth. Certainly the psalmist knew a great deal about shepherds, and if we would understand the psalm, we shall also need to know something about the life of the shepherd in the days of the psalmist.

(*Show picture: "David," Copping.*)

Here is a picture of David as a shepherd lad. There were many shepherds in Palestine in David's time and there still are to-day. The shepherds need to be brave men, for the flocks are often attacked by wild beasts. Sometimes poisonous snakes are coiled up in the grassy pastures where the shepherd leads the sheep to feed. The lambs continually stray away from the flock into danger, and the shepherd must risk his life to bring them back.

(*Show picture: "David Rescuing the Lamb," Bouguereau.*)

Here David has rescued a lamb from a lion which would have killed it had not David been a good shepherd. The shepherd's whole life is wrapped up in his sheep. The sheep of Palestine are more timid and much gentler and

meeker than those with which we are familiar. This is due to the dangers which surround them. Their attachment to their shepherd is greater because they are entirely dependent upon him for protection. He provides for all their needs. Early in the morning he starts out with his flock, for in that hot country the shepherd must either feed his flock in the early hours of the day or in the late afternoon. The sheep follow their shepherd confidently, for they know that he will lead them to a spot where there is plenty of food and that they will not want for anything while he is with them.

When the sun is high in the sky and the flock is tired and hot, he makes them lie down in a green pasture to rest while he goes in search of cool, refreshing streams. He knows that the sheep need rest before they are brought to the water. The shepherd is very careful in selecting water for his sheep. He examines each stream or pool before he allows them to drink. Some pools are covered with moss or water-plants, which must be cleared away. Some contain worms and insects, which if swallowed will kill the sheep. Into these pools the shepherd pours cedar tar to purify the water and free it from worms and snakes. Sometimes the

water is a river with a strong current. This would frighten the sheep, or the little lambs might fall in and be drowned. The shepherd must search for a shallow place or with his own hands dam up the stream. Then he leads the sheep, eighteen or twenty at a time, to the still waters that he has prepared, and they drink in safety and without fear. He sometimes takes the youngest lamb up in his arms and lets it drink out of his own cup.

(*Show picture: "The Lost Sheep," Soord.*)

On the journey one of the sheep may wander away from the others. He must go after it and restore it to the flock where it is safe once more.

Often it is necessary for the shepherd to lead his flock through dangerous valleys in order to reach the best pastures, valleys infested with wolves and hyenas whose shadows might be seen by the light of the moon, valleys which would surely bring death to the sheep were the shepherd not with them. But with the shepherd there they are not afraid. They are comforted by the sight of his rod with its head of nails, which he carries for their protection and by the staff which he sometimes uses to guide

them back into line or to pull them out when they are caught in the bushes.

It is often necessary to stop for food in dangerous places. The pasture itself must be freed from poisonous plants. In this manner the shepherd prepares a place for the sheep to eat in the very presence of the wild beasts, their enemies. They eat with perfect safety because of the presence of the shepherd.

At the close of the day the shepherd leads his sheep back to the sheepfold. He stands at the gate as they enter, and if any are bruised or cut from rocks and briars, he pours olive-oil on their wounds. If they are sick, he rubs their heads with the oil and gives them water to drink out of his own cup. So the shepherd cares for his sheep with the same loving care that a parent shows for his children. When the writer of our 23rd Psalm wanted to express the care of a loving Heavenly Father for us, his children, he took the story of the shepherd and his care of his sheep and made it into a beautiful psalm, in which he said, "The Lord is my Shepherd."

(*Show picture: "The Lord is My Shepherd," Taylor.*)

While we look at the picture, let us repeat again the 23rd Psalm.

MEMORY VERSION:

The Lord is my shepherd; I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside still waters.
He restoreth my soul:
He guideth me in the paths of righteousness for his name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil; for thou art with me;
Thy rod and thy staff they comfort me.
Thou preparest a table before me in the presence of mine enemies:
Thou anointest my head with oil;
My cup runneth over.
Surely goodness and lovingkindness shall follow me all the days of my life;
And I shall dwell in the house of the Lord for ever.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Praying for Those in Other Lands.

PICTURE: "The Hope of the World." Copping.

Jesus loved the people of other lands. He wanted to have God known in every country of the world. In the prayer which He taught His disciples, He prayed, "Thy kingdom come," not only in His own country but in all the earth. We would not be doing the will of Jesus if we did not pray for all the world. This morning in our Service of Worship the theme will be, "Praying for Those in Other Lands."

The Service of Worship

PIANO PRELUDE.

OPENING SENTENCE:

Nations shall come to thy light, and kings to the brightness of thy rising;

All nations which thou hast made shall come and worship before thee, O Lord; and they shall glorify thy name.

RESPONSE:

Give of Thy sons to hear the message glorious,
Give of Thy wealth to speed them on their their way,
Pour out Thy soul for them in prayer victorious,
And all Thou spendest Jesus will repay.
Publish glad tidings, tidings of peace,

Tidings of Jesus, redemption and release.
("O Zion Haste." "Hymnal for American Youth.")

SCRIPTURE: Psalm 67, Let the people praise thee O God; let all the people praise thee.

HYMN: "And is the Time Approaching."

PRAYER:

Our Father, we thank Thee for our own land and for all the opportunities that we have as citizens of a great country. We would remember, too, the people of other countries. May boys and girls everywhere have the same advantages of education and health and happiness that we have here. Help us to do all that we can to send help where it is needed, and may we always feel a kindly interest in our friends of other lands and remember them in our prayers. AMEN.

PRAYER HYMN:

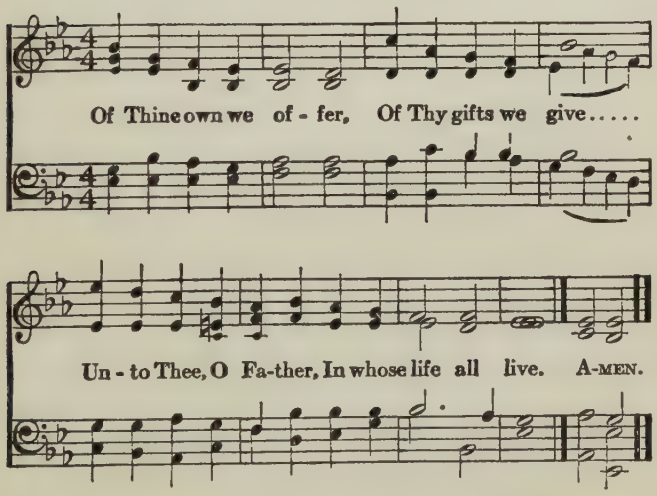
Thou whose almighty word,
Chaos and darkness heard,
And took their flight;
Hear us, we humbly pray,
And, where the gospel day,
Sheds not its glorious ray,
Let there be light. AMEN.
(Tune, Italian Hymn.)

OFFERTORY SERVICE:

Not what we give, but what we share,
For the gift without the giver is bare,
Who gives himself with his alms, feeds three
Himself, his hungering neighbor and Me.

OFFERTORY—MUSIC.

RESPONSE:



HYMN: Jesus Shall Reign Where'er the Sun.

RECESSIONAL TO CLASSES.

November

THE MEMORY CURRICULUM

First Sunday: Hymn, "We Thank Thee Lord for This Fair Earth."

Second Sunday: Scripture, Psalm 92 (1–5), "It is a good thing to give thanks unto the Lord."

Third Sunday: Hymn, "The God of Abraham Praise."

Fourth Sunday: Scripture, Psalm 24 (1–5), "The earth is the Lord's, and the fulness thereof."

THE SERVICE OF WORSHIP

Theme for the Month: God's Bounties.

First Sunday: Earth's Beautiful Things.

Second Sunday: Peace and Prosperity. (Armistice Sunday.)

Third Sunday: World Brotherhood. (Missionary.)

Fourth Sunday: God's Love and Care. (Thanksgiving.)

The Memory Curriculum

HYMN, "Saviour, Like a Shepherd Lead Us."

SCRIPTURE, Psalm 23.

LEADER'S PRAYER.

MEMORY WORK: Hymn, "We Thank Thee Lord, for This Fair Earth."

November is the month for praise and thanksgiving. One day a year is not enough in which to thank God for His goodness, nor even one month. All days should be days of thanksgiving, but thanksgiving is more in our hearts and minds this month because we are looking forward to our great national holiday.

Thanksgiving hymns are numerous. Many of them just thank God for good harvests and prosperity, but we have more for which to be thankful than good harvests. God has given us many things to enjoy. We have a hymn which expresses our thanks to Him for the beauties of nature which He has created for us. The hymn is "We Thank Thee Lord, for this Fair Earth." It was written by an Eng-

lish clergyman, Dr. George Edward Lynch Cotton. He was born in Chester, England, in the year 1813 and was educated at Trinity College, Cambridge University. After his graduation he became assistant master at Rugby. Have you ever read "Tom Brown's School Days"? Rugby was where Tom Brown of the story went to school. Later Dr. Cotton was made Bishop of Calcutta, the post made famous by Reginald Heber who wrote the hymns that we sing so often, "Holy, Holy, Holy, Lord God Almighty" and "From Greenland's Icy Mountains."

In the year 1866, eight years after he had been appointed to the post at Calcutta, Bishop Cotton was drowned while disembarking from a steamer.

His thanksgiving hymn, "We Thank Thee Lord, for This Fair Earth," was written while he was head master of Marlborough College, a position he had held just before he went to Calcutta. The hymn was published in 1856 in "Hymns for Use in the Chapel of Marlborough College."

Let us open our hymn-books to Dr. Cotton's hymn and read it together.

(*Show pictures "Autumn Oaks," Inness, and "Moonlight on the North Sea," Chwala.*)

What are the things mentioned in the first verse and shown in the pictures for which we thank our Heavenly Father? (The fair earth, the glittering sky, and the silver sea.) Let us read again the first verse.

(*Show pictures "Haven of Rest," Strachan, and "Forest Road," Lambert.*)

And in the second verse? (The flowers, the trees, and the hills.) Let us read the second verse again.

God has created for us all these wonderful things.

Our Bible says in the account of the creation, "And God saw everything that he had made, and behold, it was very good."

But far more than for all these fair works of His creation does God care for us His children. He cares more for one pure deed of ours, one sincere prayer, or one heart that acknowledges Him as the great Father of all than for all the beauty of the earth.

Let us read the third verse.

As we look at all the gifts of God's love around us, we should be helped to live closer to the Giver so that our lives, whether on earth or in Heaven, will be lived in the realization of God's love and constant care.

Let us read the last verse again.

(*Read the hymn as a whole once more. Call attention to the main point of each verse and sing several times, using books only when necessary.*)

MEMORY VERSION:

We thank Thee, Lord, for this fair earth,
The glittering sky, the silver sea;
For all their beauty, all their worth,
Their light and glory, come from Thee.

Thine are the flowers that clothe the ground,
The trees that wave their arms above,
The hills that gird our dwellings round,
As Thou dost gird Thine own with love.

Yet teach us still how far more fair,
More glorious, Father, in Thy sight,
Is one pure deed, one holy prayer,
One heart that owns Thy Spirit's might.

So while we gaze with thoughtful eye,
On all the gifts Thy love has given,
Help us in Thee to live and die,
By Thee to rise from earth to heaven.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Earth's Beautiful Things.

PICTURE: "All Things Bright and Beautiful," Tarrant.

The earth is filled with beautiful things. What are some of these as shown in the picture? What is the artist trying to tell us? (That they are the gifts of God.) How does the picture show this? (The gifts of fruit and flowers are brought by angels.) Let us read together the inscription around the picture?

"All things bright and beautiful,
All creatures, great and small,
All things wise and wonderful,
The Lord God made them all."

The theme of our Service of Worship this morning will be "Earth's Beautiful Things."

The Service of Worship

PIANO PRELUDE

INVOCATION:

Thou who hast made Thy dwelling fair,
With flowers beneath, above with starry lights,
And set Thine altars everywhere,—
To Thee I turn, to Thee I make my prayer,
God of the open air.

(Henry van Dyke.)

HYMN: "O Lord of Heaven and Earth and Sea."

SCRIPTURE: Psalm 19 (1–6), "The Heavens declare the glory of God."

HYMN: "The Spacious Firmament on High."

UNISON: O Lord how manifold are Thy works; in wisdom hast Thou made them all; the earth is full of Thy glory.

PRAYER:

We thank Thee, O Thou maker and giver of all things beautiful, for the glory and grace of the world. For the wonders of sea and sky; for the delight of the eye in color of marsh, and wave of grass stem, and curl of breaker, and leap of foam; for the gladness in the call of a song sparrow; for the scent of Thy sea; for the tonic touch of water and of air. Help us, O God, lest we forget, in any hour, whence these things come. Fill us with the gratitude that gives thanks not in sentiment alone, but in living a life, large as Thy sea, open and pure as Thy sky, with grace in it, and growth.

AMEN.

(From "Services for the Open," published by The Century Co.)

PRAYER HYMN:

We thank Thee Lord, for this fair earth,
The glittering sky, the silver sea;
For all their beauty, all their worth,
Their light and glory come from Thee.
AMEN.

OFFERTORY SERVICE:

Every good and every perfect gift is from above, coming down from the Father.
Freely ye have received, freely give.

OFFERTORY—MUSIC.

RESPONSE:

Father, we bring to Thee,
Gifts of our love,
Will Thou accept them now,
As Thine above?
Thou hast so freely given,
All that we need,
Our gifts and hearts and lives,
Are Thine indeed. AMEN.

(For music see page 46.)

HYMN: "This is My Father's World."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "We Thank Thee Lord for This Fair Earth."

SCRIPTURE: Psalm 23.

LEADER'S PRAYER.

MEMORY WORK:

Review: Hymn, "We Thank Thee Lord for This Fair Earth."

Who wrote the hymn that we have just sung? To what class of hymns does it belong? (Prayer hymns.) What kind of prayer does the hymn offer? (Thanksgiving.) What are the works of beauty for which the hymn gives thanks? For what does God care more than for the works of nature?

(*Sing the hymn through several times and repeat without books.*)

NEW WORK: Psalm 92 (1–5). "It is a good thing to give thanks unto the Lord."

Praise and thanksgiving have always been a part of every true service of worship. After

the Hebrews had returned from their exile in Babylon and had once more settled down in their own land and rebuilt their great temple, they began to arrange services of worship to be used in the temple. They collected all the old psalms that had been used before the exile and those that were written for the dedication of the temple and used them in the temple worship. To these they added from time to time until the collection which we have in our Bible was completed. A very elaborate musical service came to be a part of the temple worship in its later history. Also a large and well organized gild of temple musicians was connected with the second temple. Many of the last psalms that were written speak of the musical instruments in vogue at the time. Those used in worship were mostly stringed instruments of the harp and violin class, the number of strings varying from three to twelve. Different kinds of woods were used for the framework, but the choicest instruments were made of sandal wood. The harp and psaltery mentioned in the Old Testament were of purely Israelitish origin and were the favorite national instruments. The others had come in from Egypt, Babylon, Assyria, and Greece.

(*Show or draw pictures on the blackboard of some of the musical instruments mentioned in the Bible. Show also the pictures of Fra Angelico's Angels carrying musical instruments.*)

One of the psalms written after the time that the musical service came into use and mentioning the musical instruments is the 92nd. Let us open our Bibles and read Psalm 92, verses 1–5.

After the title there is a note which says it is a "Song for the Sabbath Day." This refers to its use in the temple. It was sung at the sacrifice of the first lamb of the Sabbath burnt-offering. This sacrifice is described in the book of Numbers. (*Ask some pupil to read Numbers 28: 9–10.*)

The psalm suggests that it is not merely a duty to give thanks to God for his goodness but a joy as well. The psalmist desires that all people should praise God and return thanks to Him both morning and evening for His loving kindness and His faithfulness and for the great things that He has done to make glad the hearts of His people.

Music is always an appropriate accompaniment to joy. So in the third verse the psalmist

mentions the particular kind of instruments that were used in the temple service to express joy. The harp especially was kept for joyful occasions. It was never used in times of grief or mourning. According to the psalmist of the 137th psalm, when the Hebrews were in Babylon in captivity, they did not use their harps but hung them on the willow trees by the rivers.

(*Read Psalm 137 (1–2). Show picture, "By the Rivers of Babylon," Copping.*)

The harp is the oldest of the instruments mentioned and according to the Hebrew tradition was invented by Jubal, the second son of Lamech. (*Genesis 4:21.*)

The psaltery is mentioned frequently in the Old Testament, but not much is known about it other than that it was a stringed instrument, a species of harp or lyre, probably similar to the one upon which David is playing in this picture.

(*Show picture, "A Psalm of David." Taylor.*)

The instrument of ten strings may have been any one of the larger instruments, perhaps a harp with ten strings, for most of them had only five, as these we see in the pictures, or the dulcimer, an instrument which had come from

Assyria. This often had ten strings and was played with the fingers of the left hand and with a little rod of amber or ivory held in the right hand.

Let us read again the first five verses of the Psalm keeping always in our minds the music with which it was accompanied in the days of Israel's second temple.

(*Read the five verses of the Psalm through several times, the last time without looking at books.*)

MEMORY VERSION:

It is a good thing to give thanks unto the Lord,
And to sing praises unto thy name, O Most High;
To show forth thy loving kindness in the morning,
And thy faithfulness every night,
With an instrument of ten strings, and with the psaltery;
With a solemn sound upon the harp.
For Thou Lord hast made me glad through thy work:
I will triumph in the works of thy hands.
How great are thy works, O Lord!
Thy thoughts are very deep.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Peace and Prosperity.

AMERICAN FLAG.

War brings sorrow, poverty, and despair. Peace brings happiness, prosperity, and hope. Armistice day meant peace after a dark unhappy time, but it took several years before our country regained its accustomed prosperity. To-day we have both peace and prosperity. As we celebrate armistice day, we should remember to thank our Heavenly Father for these blessings. We will have an armistice day service this morning with "Peace and Prosperity" as its theme.

The Service of Worship

PIANO PRELUDE.

OPENING: (*Unison*).

Up to the somber sky
Rolled one great thankful sigh,
Rolled one great gladsome cry—
The soul's deliverance of a mighty people—
Thank God for peace.
The long low hanging war-cloud rolled away,

The night glowed brighter than the brightest day.

HYMN: "For Peace and for Plenty."

SCRIPTURE: Psalm 122 (6–9), "Pray for the peace of Jerusalem."

PRAYER:

Our Father, we thank Thee for peace, which means brotherhood and good-will instead of hatred and strife. We thank Thee for prosperity, which means comfortable homes and happy people instead of poverty and discontent. Help us always to stand for peace as well as for freedom, and to pray that wars throughout the world shall cease and that love and good-will may reign supreme. AMEN.

PRAYER HYMN:

God the All-wise! by the fire of Thy chastening,
Earth shall to freedom and truth be restored,
Through the thick darkness Thy kingdom is hastening:
Thou wilt give peace in Thy time, O Lord.
AMEN.

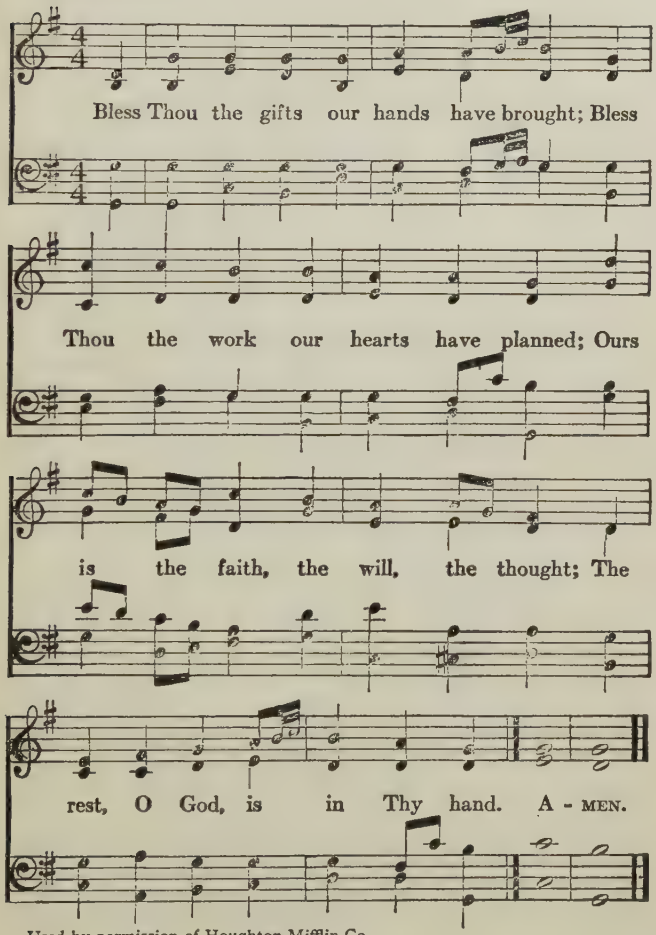
(Tune, "Russian Hymn.")

OFFERTORY SERVICE:

Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven.

OFFERTORY—MUSIC.

RESPONSE:



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HYMN: "These Things Shall Be,—A Loftier Race."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "We Thank Thee, Lord, for This Fair Earth."

SCRIPTURE: Psalm 92 (1–5).

LEADER'S PRAYER.

MEMORY WORK.

Review: Psalm 92 (1–5), "It is a good thing to give thanks unto the Lord."

During what period in Israel's history was the 92nd Psalm written? (In the later period when the musical service was a part of the temple worship.) What are the names of some of the musical instruments mentioned in the Old Testament? What were those of purely Israelitish origin used most frequently in the temple worship? (The harp and psaltery.) Tell me something about the different instruments as you remember them from the pictures and our talk of last week. What are the instruments mentioned in our Psalm? (*Read the verses of the psalm again and repeat without books.*)

New Work: Hymn, "The God of Abraham Praise."

The Hebrews have been a music-loving people since the days of Abraham. The hills of Judah often resounded with the songs of the shepherds and the melodies from their pipes and other crude instruments made by their own hands. We have been talking about the musical instruments used in worship and the psalms which they sang in their services. We wish that we might know some of their melodies also, but none of the most ancient of these have come down to us. Some very old ones, however, are sung in the Jewish synagogues. We have a Christian hymn set to one of these old Hebrew tunes. It was written by Thomas Olivers, a friend of John and Charles Wesley. As a young man he helped the Wesleys in setting type for their publications, but later he became like them a preacher and hymn-writer.

One night he attended a service in a Jewish synagogue in the City of London, where he heard the great singer Leoni sing an old Hebrew melody. The stately, solemn tune so attracted him that he was impelled to write a hymn in praise of the God of Abraham, the

father of the Hebrew people, whose God Jehovah is our God too.

The name of the hymn which Mr. Olivers wrote is "The God of Abraham Praise." The tune has come to be known as "Leoni" in honor of the man whose singing inspired its writing.

Let us open our books and read the first two verses of the hymn, for these are the ones that we shall learn.

The words of this hymn are very similar to the old Hebrew "Yigdal" or doxology. The thought is simply that Abraham's God is the God of all the ages and our God to-day. He is a God of love, and we should praise Him and hold His name sacred, putting aside fame and power for His sake.

Let us now listen to the tune. (*Have the tune played several times allowing the children to hum it softly until it becomes familiar. Then have them sing the hymn several times and repeat with as little assistance from the books as possible. If the hymn is not in the hymn-books used, it may be type-written on cards or written on the blackboard.*)

MEMORY VERSION:

The God of Abraham praise,
Who reigns enthroned above;

Ancient of everlasting days,
And God of love;
Jehovah great I AM,
By earth and heaven confessed;
I bow, and bless the sacred name,
Forever blest.

The God of Abraham praise,
At Whose supreme command
From earth I rise, and seek the joys
At His right hand:
I all on earth forsake,
Its wisdom, fame and power;
And Him my only portion make;
My shield and tower.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: World Brotherhood.

PICTURE: Missionary poster showing groups of Christians assembled for worship in different foreign countries.

More and more people of foreign lands are coming to worship our God. This makes us all the children of one Father and members of one

great family. We should feel these ties of brotherhood and not think of ourselves as of a superior race but as of one blood with a common interest, the bringing in of God's kingdom on the earth. The thought for our Worship Service to-day will be "World Brotherhood."

The Service of Worship

PIANO PRELUDE.

OPENING:

There is a destiny that makes us brothers,
None goes his way alone:
All that we send into the lives of others
Comes back into our own.

(Edwin Markham.)

HYMN: "O Brother Man, Fold to Thy Heart Thy Brother."

SCRIPTURE: Psalm 67, "Let all the peoples praise thee."

PRAYER:

Made of one blood with all on earth who dwell,
Born brothers of the near and far as well,
The children of one sacred Fatherhood,
And common heirs of universal good,—
Grant us, who bow O Lord before Thy sovereign face,

To learn with Thee to love our world encircling
race. AMEN.

(Nolan R. Best. Copyright, 1909, by The Century Co.)

PRAYER HYMN:

Our Father! Thy dear name doth show
The greatness of Thy love;
All are Thy children here below
As in Thy heaven above.
One family on earth are we,
Throughout its widest span:
O help us everywhere to see
The Brotherhood of Man. AMEN.

(Tune, "Materna." From "Songs of the Christian Life," published by Charles E. Merrill Company.)

OFFERTORY SERVICE:

Our Father, we offer our gifts in the spirit of Christian brotherhood. May they help in spreading the gospel of love and good-will to all mankind.

OFFERTORY—MUSIC.

RESPONSE:

All things come of Thee, O Lord,
And of Thine own have we given Thee. AMEN.

(For music see page 55.)

HYMN: "O Zion Haste, Thy Mission High Fulfilling."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "The God of Abraham Praise."

SCRIPTURE: Psalm 92 (1–5).

LEADER'S PRAYER.

MEMORY WORK:

Review: Hymn, "The God of Abraham Praise."

Who wrote the hymn that we have just sung? Where did the author first hear the tune? Where did the tune get its name? What are the main thoughts of the hymn? (*Sing the first two verses of the hymn through several times and repeat without books.*)

NEW WORK: Scripture, Psalm 24 (1–5), "The earth is the Lord's and the fulness thereof."

The singing of hymns is always a part of the celebration of any great national occasion. Sometimes songs are written especially for the great day. As in our time, so it was in the early days of Israel's history. The psalmists wrote their hymns of praise for every great oc-

casion. Many psalms were written for the dedication of Israel's second temple; still others celebrated the rebuilding of the walls of Jerusalem.

(*Show picture: "David," Michelangelo.*)

Here is a picture of Israel's greatest king. Who is he? David had lived a varied and interesting life. He had been a shepherd boy and had killed wild beasts. He was a musician and had played his lyre to entertain King Saul. He had been a soldier and won many victories. At last he became king. According to the Bible story he had taken the stronghold of Zion to be his capital. This was the City of Jerusalem. But David had not won the city in his own strength nor for his own glory. It was henceforth to be the city of Jehovah and the dwelling-place of the ark which was the symbol of His presence.

The ark was in the house of Abinadab when David decided to bring it to Jerusalem. It was placed in a new cart for the journey, and a great procession of the people of Israel went before it playing on all kinds of musical instruments of the day. They played on stringed instruments like the harp and psaltery, and they also had timbrels, cymbals, and castanets.

Owing to an unfortunate accident that occurred on the way, David thought it unwise to carry the ark farther at that time. So it was taken to the house of Obed-edom. Three months later the journey to Jerusalem was completed, and amid much rejoicing the ark was carried through the ancient gates of the city and set up in its place in the tent which David had prepared for it.

In our Bibles we have a Psalm which tells us about this hill of Jehovah and who may enter the holy place. Let us open our Bibles to the 24th Psalm. This is a very old Psalm. Some scholars think that at least the last part of it which begins, "Lift up your heads, O ye gates," was sung by the procession bearing the ark into the city in the time of King David, for Jehovah had been to the people of Israel at that time a King of Glory. They had carried into battle the ark, which to them symbolized His presence, and they had been victorious.

As we have it in our Bibles, the Psalm became a part of the liturgy of the temple because it was so well suited to worship and to the musical service of the temple. We will consider it as two Psalms brought together into

one for purposes of temple worship. Let us read the first part, verses 1–5, for these are the verses that we shall learn.

The thought of the Psalm is that although Jerusalem was chosen to be the holy place of Jehovah, His presence and His loving care are not limited to it. He is the creator of the whole world which belongs to Him. Any one who has a pure heart, whose hands are clean of wrong-doing, and whose life is free from falsehood and deceit may come into the presence of Jehovah and receive His blessing.

(*Read the verses through several times. Divide the class into groups. Have Group I read the introduction, verses 1–2, Group II the question, verse 3, and Group III the answer, verses 4–5. Reverse the order of reading, and finally have the whole class repeat without books.*)

MEMORY VERSION:

The earth is the Lord's and the fulness thereof;
The world and they that dwell therein.
For he hath founded it upon the seas,
And established it upon the floods.

Who shall ascend into the hill of the Lord?
And who shall stand in his holy place,

He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto falsehood,
And hath not sworn deceitfully.
He shall receive a blessing from the Lord,
And righteousness from the God of his salvation.

Announcements
Preparation for Worship

THEME FOR SERVICE OF WORSHIP: God's Love and Care.

PICTURE: "The First Thanksgiving," Taylor.

Always at Thanksgiving time our thoughts go back to its first celebration. The pilgrims had come bravely through a period of hardest suffering. At last an abundant crop had saved them from another year of want. They remembered that it was God who provided the harvest and that because of His love and care their little colony was saved. Before they began their Thanksgiving feast they returned thanks to God for His care over them.

We must not forget this Thanksgiving time that it is owing to God's love and care that we have many of our comforts to-day. We will

think of this in our Service of Worship this morning.

The Service of Worship

PIANO PRELUDE.

OPENING: (*Unison*).

Now thank we all our God,
With hearts and hands and voices,
Who wondrous things hath done,
In whom His world rejoices,
Who, from our mothers' arms,
Hath blessed us on our way,
With countless gifts of love,
And still is ours to-day.

HYMN: "We Thank Thee Lord for This Fair Earth."

SCRIPTURE: Psalm 100, "Make a joyful noise unto the Lord all ye lands."

RESPONSE: "Praise God from Whom All Blessings Flow."

PRAYER:

Our Father, we praise Thee to-day because of Thy goodness. Thou hast made the earth with all its beauties. Thou hast sent the rain and the sunshine year after year so that our country is blessed with abundance and we are

living in comfort and freedom from want. Thou hast given us Thy love at all times. We do truly thank Thee for all Thy care over us. May we show our gratitude to Thee in loving deeds of service to our fellow-men and in following more closely Jesus, our Saviour.

AMEN.

PRAYER HYMN:

We thank Thee, then, O Father,
For all things bright and good,
The seed-time and the harvest,
Our life, our health, our food.
No gifts have we to offer
For all Thy love imparts,
But that which Thou desirest,
Our humble, thankful hearts. AMEN.

(Tune, "Dresden.")

OFFERTORY SERVICE:

All the tithe of the land, whether of the seed of the land or the fruit of the tree is the Lord's. It is holy unto the Lord. Of all that Thou shalt give us, we will give the tenth to Thee.

OFFERTORY—MUSIC.

RESPONSE:

Lord of all creation,
Now before Thy throne,
We Thy people bring Thee,

Gifts that are Thine own. AMEN.

(For music see page 73.)

HYMN: "Now Sing We a Song for the Harvest."

RECESSIONAL TO CLASSES.

December

THE MEMORY CURRICULUM

First Sunday: Hymn, "While Shepherds Watched Their Flocks by Night."

Second Sunday: Scripture, Matthew 2 (1–6), "And thou Bethlehem, land of Judah, art in no wise least among the princes of Judah."

Third Sunday: Hymn, "In the Field with Their Flocks Abiding."

Fourth Sunday: Scripture, Luke 2 (29–32), "Now lettest thou thy servant depart in peace." (*Nunc dimittis.*)

THE SERVICE OF WORSHIP

Theme for the Month: The Christmas Message.

First Sunday: The Message of Hope.

Second Sunday: The Message of Faith.

Third Sunday: The Message of Love.

Fourth Sunday: The Message of Good-will.

(*If Christmas comes in the fourth week, the order of the last two services should be reversed.*)

The Memory Curriculum

HYMN: "While Shepherds Watched Their Flocks by Night."

SCRIPTURE: Psalm 23.

LEADER'S PRAYER.

MEMORY WORK:

Hymn, "While Shepherds Watched Their Flocks by Night."

All this month we shall be thinking of Christmas. We shall read the Christmas story many times and sing the old, familiar carols and hymns over and over again. Each year we learn a few new ones. It is good to memorize these hymns, for they help to keep the Christmas story always in our minds.

The hymn, "While Shepherds Watched Their Flocks by Night," was written by Nahum Tate, the son of an Irish clergyman. He was born in Dublin in the year 1652. He was a friend of the poet Dryden and was himself a

poet of some ability. He was appointed Poet Laureate of England by King William III, a post held later by Tennyson with whom we are all familiar. Nahum Tate was also an officer of the Royal Mint in London and held that position when he died in 1715.

For a century and a half before the birth of Tate the English churches had been singing a version of the Psalms by Sternhold and Hopkins. It was a very poor version. Mr. Tate saw how inferior it was, and with his friend, Dr. Nicholas Brady, another Irishman, wrote a new version. This immediately won the King's favor and became popular. It was finally adopted by the churches and published in 1696 as the "New Version." This version contained hymns written by both men. They were not signed. So the hymns written by Mr. Tate cannot be distinguished from those of Dr. Brady. They are always referred to as being by "Tate and Brady." In 1703, however, Mr. Tate published a supplement, which was entirely his own. In this appeared the hymn, "While Shepherds Watched Their Flocks by Night." It is from this supplement that we know that Nahum Tate was the author of our hymn.

In arranging the Psalms for singing it was the aim of the writer to follow the Scriptural words as closely as possible. Indeed, in the earlier days it was considered wrong to change them at all. So in the hymn, "While Shepherds Watched Their Flocks," Mr. Tate kept very close to the story of the shepherds and angels as it is told in the Bible.

Let us open our hymn-books to the hymn. Also let us open our Bibles to Luke 2 (8–14) and compare the two accounts.

(*Show picture, "The Announcement to the Shepherds," Plockhorst.*)

We will also have the picture of "The Announcement to the Shepherds" in front of us and note how closely the artist Plockhorst has followed the Bible story.

Let us read together the first verse of the hymn. To what verses in the Bible does this correspond? (Verses 8 and 9.)

Let us read these verses together. Let us now look at the picture. Does the artist tell us all the facts contained in the story?

(*Continue the comparison of each verse of the hymn with the Bible verses.*

Verse 2 of the hymn compares with verse 10 of Scripture passage.

Verse 3 of the hymn compares with verse 11–12 of Scripture passage.

Verse 4 of the hymn compares with verse 12 of Scripture passage.

Verse 5 of the hymn compares with verse 13 of Scripture passage.

Verse 6 of the hymn compares with verse 14 of Scripture passage.)

From this comparison we can see that if we learn the words of the hymn, we shall know the story which the Bible tells us, for the two accounts are almost identical. The artist also has told the story well. We can even see the fear on the faces of the shepherds and imagine the angel saying to them, "Be not afraid, for behold I bring you good tidings of great joy."

The hymn was first sung in America to the tune "Sherburne" written by Daniel Read, a native of Massachusetts, but later the tune "Christmas" was substituted. We shall sing it to that tune.

(*Sing the hymn through. Ask one or two of the children to tell the story in their own words. Read the hymn through together. Then ask several children to tell the story using as much of the hymn language as possible. Sing the hymn again and repeat without books.*)

MEMORY VERSION:

While shepherds watched their flocks by night,
All seated on the ground,
The angel of the Lord came down
And glory shone around.

"Fear not," said he, for mighty dread
Had seized their troubled mind;
"Glad tidings of great joy I bring,
To you, and all mankind."

"To you in David's town this day,
Is born of David's line,
A Saviour, who is Christ the Lord;
And this shall be the sign.

The heavenly babe you there shall find
To human view displayed,
All meanly wrapped in swathing bands,
And in a manger laid."

Thus spake the seraph, and forthwith
Appeared a shining throng
Of angels, praising God on high
Who thus addressed their song.

"All glory be to God on high,

And to the earth be peace;
Good-will henceforth from heaven to men,
Begin and never cease."

Announcements

Preparation for Worship

THEME FOR WORSHIP SERVICE: The Message of Hope.

PICTURE: "God's Promise to Mary," Hacker.

The ancient Scriptures contained a promise that some day to one of David's line a child should be born who would save Israel. The people of Israel had been looking forward to that time with hope in their hearts. Mary, like the rest of her people, knew the promise well. She never once, however, thought of herself as the means of the fulfilment of that promise. She was a poor peasant girl but she belonged to the royal line of David. An angel appeared to her and told her the wonderful news that she was to be the mother of the one who was to be the hope of her people.

The picture shows the angel whispering his message to her. In our Service of Worship this morning we shall think about this message

of hope and together read Mary's song of praise.

The Service of Worship

PIANO PRELUDE.

OPENING: (*Unison*)

The people that walked in darkness have seen
a great light.
They that dwell in the shadow of death,
Upon them hath the light shined.

HYMN: "Watchman, Tell Us of the Night."

SCRIPTURE: Luke 1 (46–55), Mary's Song of Praise.

PRAYER:

O Light of those who sit in darkness, Day-star of our peace and hope, shine with pure light upon our grateful hearts at this Christmas tide. Son of the Living God and Son of Man, Thou art our elder brother, our eternal hope and our abiding joy, the Saviour of Thy people from their sins. In faith we come to worship with the shepherds at Thy feet.

AMEN.

(From "Worship and Song." Used by permission of The Pilgrim Press.)

PRAYER HYMN:

Thou didst leave Thy throne
And Thy kingly crown,
When Thou camest to earth for me;
But in Bethlehem's home
Was there found no room,
For Thy holy nativity:
O come to my heart Lord Jesus,
There is room in my heart for Thee. AMEN.

("Hymnal for American Youth.")

OFFERTORY SERVICE:

Whatsoever ye would that men should do unto you, do ye even so to them.

OFFERTORY—MUSIC.

RESPONSE:

We give Thee but Thine own
Whate'er the gift may be,
All that we have is Thine alone,
A trust O Lord from Thee. AMEN.

(For music see page 64.)

HYMN: "Hail to the Lord's Anointed."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "While Shepherds Watched Their Flocks by Night."

SCRIPTURE: Psalm 95 (1–5).

LEADER'S PRAYER.

MEMORY WORK:

Review: Hymn, "While Shepherds Watched Their Flocks by Night."

Who wrote the hymn that we have just sung? What was the nationality of the writer? What position did he hold in England? How did he come to be famous as a hymn-writer? (By his new version of the Psalms.) Who helped him in this work? Where else do we find the story told by the hymn? (Luke 2: 8–14.) (*Question the children concerning the facts narrated in the hymn. Sing the hymn again and repeat without books.*)

New Work: Scripture, Matthew 2 (1–6), "And thou Bethlehem, land of Judah, art in no wise least among the princes of Judah."

(*Show picture, "Bethlehem," Wilde Bible Pictures.*)

There are two Bethlehems, one in Galilee and one in Judea or Judah as it was known in Old Testament times. This latter Bethlehem is famous first because of its connection with the story of Ruth and later as the birthplace of David, Israel's greatest king.

It has become sacred as the birthplace of Jesus, and many people visit its holy places each year. The first pilgrims to Bethlehem were the Wise Men from the East. We do not know how many there were although they are often spoken of as "The Three Wise Men," and most of our pictures show only three. The idea that there were three grew out of the fact that three kinds of gifts are mentioned in the story as having been brought to Christ by them. Neither do we know from what part of the East they came nor whether they came from different countries or all from the same country. Perhaps they came from Babylon, which had long been the home of culture and whose people made a study of the stars.

(*Show picture, "The Three Wise Men," Taylor.*)

The Wise Men or Magi, for they are some-

times called by the Latin term, had seen a new star in the sky and had interpreted it to mean the birth of the deliverer of the world, for others besides the Jews were looking for a deliverer. They followed the star to Jerusalem, where they inquired of everyone that they met, "Where is he that is born King of the Jews?"

Herod the Great was king of the Jews at this time, and when he heard of the men who had come inquiring for a new king of the Jews, he was much worried. He thought that it meant the loss of his kingdom. He began immediately to make plans to destroy the young child. He sent for the chief priests of the realm to inquire of them as to the place where according to the Scriptures the child was to be born. He sought this information partly for his own satisfaction and partly to deceive the Wise Men by his apparent interest. The priests told him that the place was Bethlehem in Judea and that the prophet Micah had written:

"And thou Bethlehem, land of Judah, art in no wise least among the princes of Judah;
For out of thee shall come forth a governor, who shall be shepherd of my people Israel."

Upon this information Herod sent the Wise

Men to Bethlehem and told them to seek out the young child, and then to return to him with the word, that he, too, might go and worship the new king. Herod might have deceived the Wise Men, for he appeared to be very sincere, but God warned them in a dream not to return to Herod. So they returned to their own country by another route.

Let us open our Bibles to the story, Matthew 2 (1–6), and read it together.

Let us read again the ancient prophecy as it was quoted to Herod by the priests, verse 6.

Now let us turn to Micah 5:2 and read it for ourselves.

(*Read the passage through several times. Drill especially on verse 6, and repeat this verse finally without books.*)

MEMORY VERSION:

Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, Wise Men from the east came to Jerusalem, saying, Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him. And when Herod the king heard it, he was troubled, and all Jerusalem with him. And gathering together all

the chief priests and scribes of the people, he inquired of them where the Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written through the prophet,

And thou Bethlehem, land of Judah,
  Art in no wise least among the princes of Judah:
For out of thee shall come forth a governor,
  Who shall be shepherd of my people Israel.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: The Message of Faith.

PICTURE: "The Wise Men from the East," Leinweber.

God had promised a deliverer to the world. The Wise Men had faith in the promise. When the star appeared, they believed that the promise was fulfilled and followed the star without fear. They knew that it would guide them to the right place. We have just learned about their journey to Jerusalem and the promise set forth in the ancient scriptures. In our Service of Worship we will read the rest of the

story and discover what the Magi found in Bethlehem as the reward for their faith.

The Service of Worship

PIANO PRELUDE.

OPENING: (*Unison*)

We would see Jesus, lo! His star is shining
Above the stable while the angels sing;
There in a manger on the hay reclining,
Haste, let us lay our gifts before the King.

HYMN: "We Three Kings of Orient Are."

SCRIPTURE: Matthew 2 (1–12), The Visit of the Wise Men.

PRAYER:

Our Father, we thank Thee for the faith that the people of old had in their Scriptures. We thank Thee for the men and women down through the ages who have had a firm and steadfast faith in God, and for the faith that is in the world to-day because of their teaching and example. As the Wise Men of old believed Thy promises and found Christ thereby, may we, too, find Him and accept Him as Thy Son, our Saviour. AMEN.

PRAYER HYMN:

O, Child of lowly manger birth
On whose low cry the ages wait,

Lead us Thy way, and every day
  Guide us to see what made Thee great.
  AMEN.

("Hymnal for American Youth.")

OFFERTORY SERVICE:

Even as the Wise Men of old brought their gifts to Jesus, their new-born King, so do we, our Father, bring our gifts of love unto Thee. Wilt Thou use them this Christmas-tide to speed the gospel of peace on earth, good-will to men in Jesus' name? AMEN.

OFFERTORY—MUSIC.

RESPONSE:

As they offered gifts most rare,
  At that manger rude and bare,
So may we with holy joy,
  Pure and free from sin's alloy,
All our costliest treasures bring,
  Christ, to Thee, our Heavenly King. AMEN.

(Tune, "Dix.")

HYMN: "There's a Beautiful Star."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "While Shepherds Watched Their Flocks by Night."

SCRIPTURE: Matthew 2 (1–6).

LEADER'S PRAYER.

MEMORY WORK:

Review: Scripture, Matthew 2(1–6), "And thou Bethlehem, land of Judah."

Where on their journey did the Wise Men stop to make inquiries concerning Jesus? What words did they use which caused Herod to be troubled? To whom did Herod turn for information? How did the high priests know where Jesus should be born? From what book of prophecy did they quote the words concerning Bethlehem as the birthplace of Jesus? (*Read the passage through again, and repeat verse 6 without the books.*)

New Work: Hymn, "In the Field with Their Flocks Abiding."

(*Show picture, "The Shepherds of Bethlehem," Copping.*)

The song which we sang in opening and which we have been learning this month tells but part of the story of the shepherds of Bethlehem. We found when we compared it with the Bible story that the language of the two is almost identical. We have another hymn about the shepherds which tells the whole story and which, while it tells the story correctly, is expressed in the author's own words and contains much of the author's own imagination and fancy. This hymn is called "In the Field with Their Flocks Abiding." It continues the story of the shepherds through their visit to the manger to see the Christ-child. The author says that the mother smiled over the rude cradle, while the shepherds gazed on the Holy Child.

(*Show picture, "The Visit of the Shepherds," Bouguereau.*)

It is a beautiful poem written by a famous man, Frederic William Farrar. The author was born in Bombay in the year 1831, where his father was then a chaplain of the Church Missionary Society. When he was three years old, he was sent home to England with his brother Henry and placed in the care of his two aunts. Later his parents also returned to England, and

the family was reunited. He graduated from both King's College, London, and Trinity College, Cambridge. He was first a teacher but later became a clergyman of the Church of England. He held some very high positions in the church. He was first Canon of Westminster Abbey, then Archdeacon, and finally became Dean of Canterbury Cathedral. He also served during his life as preacher of the University of Cambridge, Chaplain of the House of Commons, and Chaplain to Queen Victoria. He visited our country in the year 1885 and lectured in some of our large cities.

He was always very fond of books and in his boyhood memorized a great deal of poetry. He wrote both prose and poetry. He always liked children and wrote several stories for boys. We have only a few hymns from his pen, but they are all beautiful. Perhaps the finest of all is his Christmas hymn.

Let us open our books to the hymn, "In the Field with Their Flocks Abiding," and read it together. (*Ask several children to describe in the words of the hymn the scene on the hillside. Read again the first two verses. Then ask several children to describe the scene in the stable. Read the third verse. Sing the hymn*

several times, and repeat looking at books when necessary.)

MEMORY VERSION:

In the field with their flocks abiding,
  They lay on the dewy ground;
And glimmering under the starlight,
  The sheep lay white around,
When the light of the Lord streamed o'er them,
  And lo, from the heaven above,
An angel leaned from the glory
  And sang his song of love:
He sang, that first sweet Christmas,
  The song that shall never cease,
Glory to God in the highest,
  On earth, good will and peace.

"To you in the city of David,
  A Saviour is born to-day!"
And suddenly a host of the heavenly ones
  Flashed forth to join the lay.
O never hath sweeter message,
  Thrilled home to the souls of men,
And the heavens themselves had never heard
  A gladder choir till then—
For they sang that Christmas carol,
  That never on earth shall cease,
Glory to God in the highest,

On earth, good will and peace.

And the shepherds came to the manger,
And gazed on the Holy Child,
And calmly o'er that rude cradle
The Virgin mother smiled;
And the sky, in the starlit silence,
Seemed full of the angel lay,
"To you in the city of David
A Saviour is born to-day!"
O they sang—and I ween that never
The carol on earth shall cease,
Glory to God in the highest,
On earth, good will and peace.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: The Message of Love.

PICTURE: "Madonna and Child."

The Christmas spirit is the spirit of love. It was because of God's love for us that He sent us His Son. In memory of His gift to us we give to those we love at Christmas-time. Love is in the atmosphere as at no other time. Because it is the birthday of One who loved all mankind, we should also try to do some-

thing to make Christmas a happy time for those who might otherwise be sad. The Message of Love will be the theme for our Christmas Service of Worship.

The Service of Worship

PIANO PRELUDE.

OPENING SENTENCE:

For God so loved the world that he gave His only begotten Son that whosoever believeth in him should not perish, but have everlasting life.

Thanks be unto God for his unspeakable gift.

HYMN:

He has come, the Christ of God,
  Left for us His glad abode;
Stooping from His throne of bliss,
  To this darksome wilderness.
He has come, the Prince of Peace;
  Come to bid our sorrows cease;
Come to scatter with His light,
  All the shadows of our night;
Come to scatter with His light,
  All the shadows of our night.

Unto us a child is born;
  Ne'er has earth beheld a morn,

Out of all the morn of time,
  Half so glorious in its prime.
Unto us a Son is given;
  He has come from God's own Heaven,
Bringing with Him from above,
  Holy peace and holy love.
Bringing with Him from above,
  Holy peace and holy love.

(Horatius Bonar. Tune "Mendelsohn.")

SCRIPTURE: Isaiah 9 (6–7), "For unto us a child is born."

PRAYER:

Our Father, we thank Thee for Christmas with its message of love. Most of all do we thank Thee for Thy great love to us which gave us Jesus and for His life of loving service to mankind. May we do something this Christmas-time to show our gratitude to Thee. May we think less about ourselves and more of others as Jesus did. We would follow His teaching and example always remembering the great commandments which He left to us: thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and thy neighbor as thyself. AMEN.

PRAYER HYMN:

O holy child of Bethlehem,

Descend to us we pray;
Cast out our sin and enter in,
Be born in us to-day.
We hear the Christmas angels,
The great glad tidings tell;
O come to us, abide with us,
Our Lord, Emmanuel. AMEN.

OFFERTORY SERVICE:

Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.

OFFERTORY—MUSIC.

RESPONSE:

Of Thine own we offer,
Of Thy gifts we give,
Unto Thee, O Father,
In whose life all live. AMEN.

(For music see page 73.)

HYMN: O Come All Ye Faithful.

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "In the Field with Their Flocks Abiding."

SCRIPTURE: Matthew 2: (6).

LEADER'S PRAYER.

MEMORY WORK:

Review: Hymn, "In the Field with Their Flocks Abiding."

Who wrote the hymn that we have just sung? What two scenes does it describe? (The shepherds on the hillside and the shepherds at the manger.) How does this hymn differ from the one by Nahum Tate, "While Shepherds Watched Their Flocks"? (The author uses more of his own words and imagination to tell the story while the other writer uses the Bible language.) (*Sing hymn through several times, and repeat using books only for occasional reference.*)

New Work: Scripture, Luke 2 (29–32), "Now lettest thou thy servant depart in peace." (*Nunc dimittis.*)

(*Show picture, "Presentation," Carpaccio.*)

We have but a few stories of Jesus' babyhood and youth. For this reason we should be familiar with all of them. After the story of the shepherds' visit to the manger we next hear of Jesus being taken up to Jerusalem to the temple to be presented to the Lord. This was done in accordance with an old Hebrew law which said that the first-born son should be counted holy unto the Lord and that upon the presentation before Jehovah a sacrifice of two young pigeons should be offered.

There came to the temple on the day of Jesus' presentation an old man named Simeon. Simeon had lived a life very close to God, and God had promised him that he should not die until he had seen Christ the Lord. Simeon was one of those devout Jews who had long been waiting for the coming of the Messiah. Now the event which he had hoped and prayed for had occurred. He was very happy, and when the parents brought the baby Jesus into the temple, Simeon took Him into his arms and blessed God in words that showed such a depth of gratitude and praise that they came to be used in the worship of the Christian church under the name of the "Nunc dimittis." We know this hymn of

praise was used as far back as the fifth century. It has a place beside the "Magnificat" and the "Benedictus." The "Magnificat" was Mary's song of praise in response to the news that the angel brought that she was to be the mother of the Saviour of the world, and the "Benedictus" was the prophecy of Zacharias that the promised Redeemer had come to Israel. Both of these hymns, however, celebrated only the mercy of Jehovah to Israel, but Simeon's song praised God for the salvation which He had prepared for all peoples, Gentiles as well as Jews. Its thought is universal and embraces all the world.

Let us open our Bibles to the "Nunc dimittis" or Simeon's hymn of thanksgiving, Luke 2 (29–32), and read it together.

(*Read the passage over several times, and repeat without books.*)

MEMORY VERSION:

Now lettest thou thy servant depart, Lord
According to thy word, in peace;
For mine eyes have seen thy salvation,
Which thou hast prepared before the face of
    all peoples;
A light for revelation to the Gentiles,

And the glory of thy people Israel.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: The Message of Good-Will.

PICTURE: "A Cup of Cold Water," Copping.

One of the lessons that the Christmas story teaches is that of good-will. It is easy to think of others and do nice things for them at Christmas-time, for that is the very spirit of Christmas, but the thing for which we want to strive is to carry the feeling of good-will to men all through the year and to all people.

Christ once said, "Whosoever shall give a cup of cold water in my name shall in no wise lose his reward." The picture shows how this message of good-will is being carried in the name of Christ to other countries by Christian men and women. This will be the theme of our Service of Worship to-day.

The Service of Worship

PIANO PRELUDE.

OPENING: (*Unison*)

Somehow, not only for Christmas,

But all the long year through,
The joy that you give to others,
Is the joy that comes back to you.

HYMN: "Christians, Lo, the Star Appareth."

SCRIPTURE: Matthew 25 (31–40), "Inasmuch as ye did it unto one of these my brethren, even the least, ye did it unto me."

PRAYER:

Our Father, we would help to carry the Christmas message of good-will to all mankind. May we always think of other races and other peoples with sympathy and respect. May we always be able to see the good in them, and when they need our help, may we give it freely and gladly. So help us to carry the spirit of Christmas on into the coming year and may peace and good-will reign throughout the earth forever. AMEN.

PRAYER HYMN:

Send Thou O Lord to every place
Swift messengers before Thy face,
The heralds of Thy wondrous grace,
Where Thou, Thyself wilt come. AMEN.
("Hymnal for American Youth.")

OFFERTORY SERVICE:

Not what we give but what we share,

For the gift without the giver is bare,
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and Me.

OFFERTORY—MUSIC.

RESPONSE:

Father, we bring to Thee,
Gifts of our love,
Wilt Thou accept them now,
As Thine above?
Thou hast so freely given,
All that we need,
Our gifts, and hearts and lives,
Are Thine indeed. AMEN.

(For music see page 46.)

HYMN: "Heralds of Christ Who Bear the King's Commands."

RECESSIONAL TO CLASSES.

January

THE MEMORY CURRICULUM

First Sunday: Hymn, "O Master Let Me Walk with Thee."

Second Sunday: Scripture, Luke 10 (25–37), The Good Samaritan.

Third Sunday: Hymn, "I Would Be True."

Fourth Sunday: Scripture, Luke 22 (24–27), "I am in the midst of you as he that serveth."

THE SERVICE OF WORSHIP

Theme for the Month: Service.

First Sunday: Christ's Example of Service.

Second Sunday: Service rather than Sacrifice, an Old Testament Lesson.

Third Sunday: The Joy of Service.

Fourth Sunday: World Service. (Missionary.)

The Memory Curriculum

HYMN: "Father, Lead Me Day by Day."

SCRIPTURE: Luke 2 (29–32).

LEADER'S PRAYER.

MEMORY WORK:

Review: Scripture, Luke 2 (29–32), "Now lettest thou thy servant depart in peace."

Whose hymn of thanksgiving have we just repeated? By what other name is it sometimes called? (The *Nunc dimittis.*) What was the occasion of the hymn? What promise had God made to Simeon? (*Read the passage together several times, and repeat without books.*)

New Work: Hymn, "O Master, Let Me Walk with Thee."

(*Show picture: "Christ Among the Lowly." L'Hermitte.*)

In the picture we see Jesus in the home of a poor family. To follow His example and to walk in His steps have been the aims of Christian people ever since He was here upon the earth. We have a hymn which expresses this

desire of Christ's followers. It is a prayer hymn and begins "O Master, Let Me Walk with Thee." It was written in the year 1879 by Dr. Washington Gladden, a Congregational minister. Dr. Gladden graduated from Williams College in 1859 and immediately started upon his ministry in Brooklyn, N. Y. He was always very proud of the fact that he was a minister. Although he had many other interests, social and political as well as religious, he felt that the ministry was the noblest of them all because through it he could render the greatest service to mankind.

He had the Master's interest in those who worked, and with his pen and from his pulpit he tried to bring about a better understanding between employers and employed and to improve industrial conditions. He wrote many books on social topics. In the hymn, "O Master, Let Me Walk with Thee," we can catch a glimpse of his sympathies.

It first appeared as a poem in "Sunday Afternoon," a magazine edited by Dr. Gladden. When it came to be used as a hymn, Dr. Gladden suggested that eight lines be omitted from the original poem as they were unsuitable for a hymn. He said that when he wrote it, he had

no intention of writing a hymn. The remaining sixteen lines were made into stanzas of four lines each and sung to the tune of "Maryton." It is now the favorite of all Dr. Gladden's hymns. Let us open our hymn-books and read it together.

The hymn voices the desire of the Christian to walk with his Master, Jesus Christ, in the paths of service which He treads, to do the things that the Master does, to have His patience and His trust in God, to have a bright hope for the future, and to experience that peace in life which only those who live with Christ can experience.

Dr. Gladden's own faith and hope as expressed in one of his sermons in the words, "I have never doubted that the kingdom I have always prayed for is coming nor the gospel I have always preached is true," are clearly set forth in his hymn.

(*Sing the hymn through several times, and repeat without books.*)

MEMORY VERSION:

O Master, let me walk with Thee,
  In lowly paths of service free;
Tell me Thy secret; help me to bear
  The strain of toil, the fret of care.

Help me the slow of heart to move,
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me Thy patience; still with Thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

In hope that sends a shining ray,
Far down the future's broadening way;
In peace that only Thou canst give,—
With Thee, O Master, let me live.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Christ's Example of Service.

PICTURE: "Washing the Disciples' Feet." Copping.

Jesus left to us many examples of service,

but He taught His greatest lesson in service through the act which He performed for His disciples and which is portrayed in the picture before us. It was the custom in Palestine, where the roads are hot and dusty, for the under-servant or slave to remove the sandals and wash the feet of his master's guests before a meal was eaten. On the night before the crucifixion Jesus was at supper with His disciples. The question arose as to which one should perform this act of service, which ordinarily was done by the lowest household servant. Jesus rose, poured some water into a basin, girded Himself with a towel, and began to wash His disciples' feet. When He had finished, He said to them, "If I your Lord and Teacher have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye also should do as I have done to you." Jesus meant by His act that no one is fit to be a leader of men who is not willing to serve men. The theme for our Service of Worship to-day will be Christ's example of Service.

The Service of Worship

PIANO PRELUDE.

OPENING SENTENCE:

The Son of Man came not to be ministered unto but to minister.

If any man would come after me, let him deny himself and take up his cross and follow me.

HYMN: "O Master-workman of the Race."

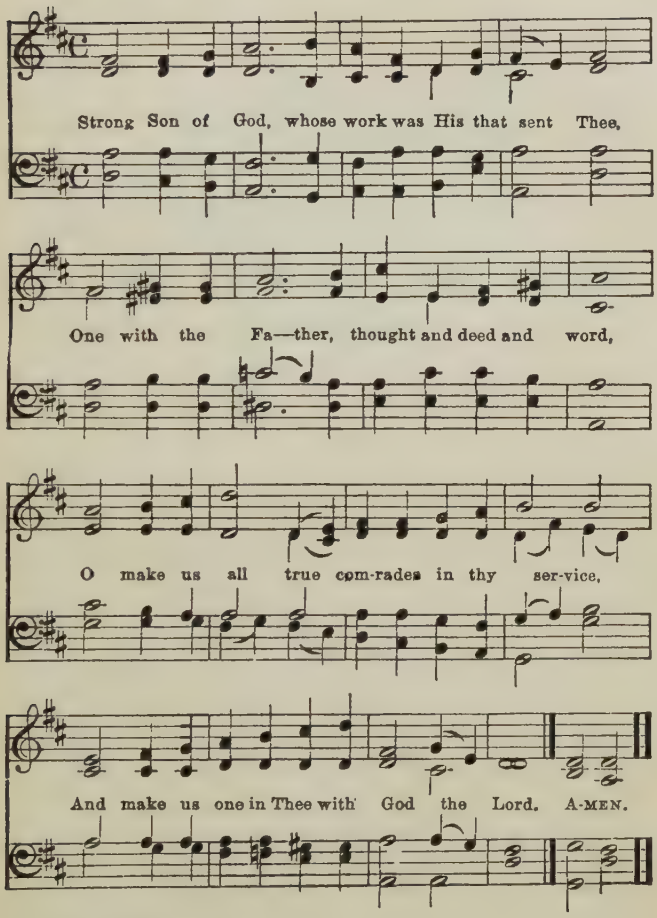
SCRIPTURE: Luke 22 (24–27), "I am in the midst of you as he that serveth."

PRAYER:

Our Father, we thank Thee for the example of service which we have in Christ's life among men and His dealings with them. We thank Thee for His teaching that service is the supreme law of Thy kingdom. May we discover our part in the work of building up Thy kingdom on the earth and do with all our power what is given us to do. May we serve Thee faithfully and well in the name of Jesus, who once lived among men as one who served.

AMEN.

PRAYER HYMN:



OFFERTORY SERVICE:

Give unto the Lord the glory due his name.
Bring an offering and come into his courts.

Offertory—Music.

Response:

Lord of all creation,
Now before Thy throne,
We, Thy children bring Thee,
Gifts that are Thine own. Amen.

(For music see page 73.)

Hymn: Jesus, Thou Divine Companion.

Recessional to Classes.

The Memory Curriculum

HYMN: "O Master Let Me Walk with Thee."

SCRIPTURE: Luke 2 (29–32).

LEADER'S PRAYER.

MEMORY WORK:

Review: Hymn, "O Master Let Me Walk with Thee."

Who wrote the hymn that we have just sung? Where did it first appear? What form of Christian service was Dr. Gladden particularly interested in? Whose example did he follow in his services to mankind? (That of Jesus Christ.) What is the theme of the hymn? (It is a prayer that the Christian may walk with the Master in paths of service. (*Recall the main point of each verse. Sing the hymn several times, and repeat without books.*)

New Work: Scripture, Luke 10 (25–37), The Good Samaritan.

(*Show picture: "The Scene of the Good Samaritan Episode," Wilde Bible Pictures.*)

This is the picture of an ancient khan or inn, where in olden times caravans stopped for shelter and rest at night. It is situated on the Jericho road about midway between Jerusalem and Jericho. (*Locate the place on the map.*) This road is a rapid descent of about three thousand feet from the neighborhood of Bethany to the entrance to the plain of Jordan. Part of the way is along a dangerous gorge with its sides lined with caves and great protruding rocks. The old khan is the only building or trace of habitation on the entire road, a distance of over twenty miles. Even to-day robbers and outlaws hide in the caves along its way, and many travelers have been robbed of all that they carried and left half dead on the side of the road. Some have been murdered. This was the fate of Sir Frederic Henniker, an English baronet, who traveled over the famous road in the year 1820.

In the time of Jesus also the Jericho road was the resort of desperate bands of robbers. He knew of many cases of travelers who had met with misfortune on their journey from Jerusalem to Jericho. One day He was traveling over the road on His way to Bethany and in answer to a question related one of these in-

stances. The story was the one which we know very well. What was it?

(*Show picture, "The Good Samaritan," Copping.*)

(*Ask some child to tell the story.*)

Perhaps we have always thought of the story of "The Good Samaritan" as just a story, something that Jesus made up to illustrate his answer to the question, "Who is my neighbor?" He could easily have done this, but the most careful scholars say that this time it was the story of something that had actually happened. It occurred to Jesus because He was at the time near the spot where it had happened and because it so well illustrated His idea of neighborliness.

Let us open our books and read the introduction to the story of "The Good Samaritan," Luke 10 (25–29).

The term "lawyer" in this case means a teacher of those laws of the Hebrew religion which the Jews of Jesus' day observed so rigidly. He well knew the answer to the questions which he asked, according to the Jewish viewpoint, for it was his business to know. In fact, he answered correctly his own first question, "What shall I do to inherit eternal life?"

He quoted from the ancient Scriptures the commands "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind; and thy neighbor as thyself." This was in accordance with Jesus' teaching.

We do not know exactly his purpose in putting these questions to Jesus. Some people think that he was merely trying to test Jesus, as the words "made trial of him" in verse 25 imply, but doubtless his last question, "And who is my neighbor?" was sincere. He really wanted to know whom Jesus would regard as one's neighbors.

Let us read the story which Jesus told to answer the question. (Verses 30–37.)

The fact that it was a Samaritan, a man who belonged to a race and religion despised by the Jews, who proved to be kinder and more charitable than either the Jewish priest or the Levite, must have taught a great lesson to the lawyer that day. He recognized the goodness of the Samaritan although he would not even mention the despised name. In reply to Jesus' question as to who was neighbor to the man who fell among robbers he said, "He that showed mercy on him."

Love and mercy are not limited to any one race or religion. All races and religions produce people who are kind and charitable and who try to serve their fellow-men. Neither is our neighbor merely one of our own race but any one who is near at hand and who needs our help. (*Read verses 30–37 two or three times. Then ask several children to tell the story using as much of the Bible language as possible.*)

MEMORY VERSION:

And behold, a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life? And he said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, desiring to justify himself, said unto Jesus, And who is my neighbor? Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. And by

chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which of these three, thinkest thou, proved neighbor unto him that fell among robbers? And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Service Rather Than Sacrifice; an Old Testament Lesson.

PICTURE: "Amos," Sargent.

In the Old Testament we find the stories and

some of the writings of a noble group of men. We call them the Old Testament prophets. They were great national heroes as well as great preachers of righteousness. They loved God and their fellow-men. They lived very close to God and wanted their people to know Him as they knew Him. When the people fell into evil ways and their religion became merely an outward ceremony instead of an inward relation to God expressed in justice and kindly acts of service toward one another, these prophets preached some mighty sermons showing what true religion was.

The prophet in the picture is Amos. In our Service of Worship this morning we are going to think about service as taught by the prophets. The Scripture passage which we will read is from one of the sermons of the prophet Amos.

The Service of Worship

Piano Prelude.

Opening Sentence:

He hath showed thee O man what is good. What doth the Lord require of thee but to do justly, and to love kindness and to walk humbly with thy God.

HYMN: "Master, No Offering, Costly and Sweet."

SCRIPTURE: Amos 5 (21–24), "Let justice roll down as waters, and righteousness as a mighty stream."

PRAYER:

Our Father, we thank Thee for the prophets of old who taught men to know Thee. We are glad that, surrounded by wrong, they could always see the right and could point men to Thee and guide them into Thy ways. We thank Thee for the great sermons that they have left behind and that they are still powerful in leading men into a knowledge of Thee. May we also heed the words of these mighty prophets and do justly and love kindness and walk humbly with Thee. AMEN.

PRAYER HYMN:

O teach me Lord, that I may teach,
The precious things Thou dost impart;
And wing my words, that they may reach,
The hidden depths of many a heart.

AMEN.

(Tune, "Canonbury.")

OFFERTORY SERVICE:

To do good and to contribute, forget not, for with such sacrifices God is well pleased.

OFFERTORY—MUSIC.

RESPONSE:

We give Thee but Thine own,
Whate'er the gift may be,
All that we have is Thine alone,
A trust O Lord from Thee. AMEN.

(For music see page 64.)

HYMN: "Love Thyself Last."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN, "O Master, Let Me Walk with Thee."

SCRIPTURE: Psalm 24 (1–5).

LEADER'S PRAYER.

MEMORY WORK:

Review: Luke 10 (25–37), The Good Samaritan.

Tell me something about the road which lies between Jerusalem and Jericho. What had once occurred on this road in the time of Jesus? How did Jesus come to tell the story of the Good Samaritan? What are the lessons that it teaches? (*Have the boys read the introduction, verses 25–29, and the girls the story, verses 30–37. Ask several of the children to tell the story using the Bible language when they can recall it.*)

New Work: Hymn, "I Would Be True."

Did you make any new resolutions at the beginning of the year? What kind were they? (To be better.) When a new year comes around, we always say to ourselves that we will

make it a better one than the year that has passed. We are just full of good resolutions. It is a pity that they do not always last the year out, but it is a good thing that we make them. It shows that the desire is there and that we do try to make our lives better year by year.

There is still time to make some resolutions for the new year. We have a hymn that contains eleven very fine ones. That seems like a large number to remember, but these are in rhyme so that will help us. The hymn is called "I Would Be True." Like the hymn "O Master, Let Me Walk with Thee," it was written with no intention of its being sung, or even published, but simply as a poem. Its author was Howard Arnold Walter, who died while still a young man. He was a graduate of Princeton University, where he was very popular because of his happy disposition and sincere purpose in life. The life-work he chose was that of a missionary. He went to the foreign field. In the year 1919 when the influenza epidemic was raging he contracted the disease and did not recover.

One Christmas he sent to his mother a little poem that he had written, one which expressed

his high purpose in life. It was intended just for her, but she, recognizing its beauty and truth, wanted to share it with others so sent it to *Harper's Magazine*. The little poem was published. Now we find it in many of our hymn-books. It has become a great favorite with young people to whom its high aims are a challenge.

Let us open our books to the hymn "I Would Be True," and read it together.

What are the resolutions in the hymn?

1. I would be true.
2. I would be pure.
3. I would be strong.
4. I would be brave.
5. I would be friend of all.
6. I would be giving.
7. I would be humble.
8. I would look up.
9. I would laugh.
10. I would love.
11. I would lift.

What are the reasons the hymn gives for these resolutions?

Sometimes we think that the way we live our lives affects only ourselves, but the hymn says that there are people who care about whether

we are pure or not? Tell me some one who would care. (Our mother.) Yes, and because there are people who trust us, we must be worthy of their trust.

(*Drill in the resolutions and the reasons for them allowing the boys to read the resolutions and the girls the reasons. Reverse the order of reading. Sing the hymn through several times the last time without the books.*)

MEMORY VERSION:

I would be true, for there are those who trust me,
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

I would be friend of all—the foe, the friendless;
I would be giving and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and love, and lift.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: The Joy of Service.

PICTURE: "Alms Deeds of Dorcas." Dobson.

At Christmas-time we often feel that we get more pleasure from the giving of gifts than from receiving them. We have something of this same feeling when we have been able to do some service for some one. It brings us a happiness that the doing of something for our own pleasure does not bring. We are going to think about the "Joy of Service" in our Service of Worship this morning and read the story of Dorcas a woman, who, we may believe from the Bible story, found joy in serving others.

The Service of Worship

PIANO PRELUDE.

CALL TO WORSHIP:

Make a joyful noise unto the Lord all ye lands,

Serve the Lord with gladness, come before his presence with singing.

Behold, my servants shall sing for joy of heart.

HYMN: "We are Come with Joy and Gladness."

SCRIPTURE: Acts 9 (36–42), The Story of Dorcas.

PRAYER:

Our Father, we know that one cannot live for self alone and be truly happy. May we come early in life to experience the joy of serving others. May our hearts be right with Thee and our motives such as will win Thy approval so that the service which we render will be acceptable in Thy sight. O Lord, grant us the joy that comes from worthy and acceptable service. AMEN.

PRAYER HYMN:

O fill me with Thy fullness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, Thy praise to show.
AMEN.

(Tune "Canonbury.")

OFFERTORY SERVICE:

Let everyone give according as he purposeth in his heart, not grudgingly, nor of necessity; for the Lord loveth a cheerful giver.

OFFERTORY—MUSIC.

RESPONSE:

Bless Thou the gifts our hands have brought;

Bless Thou the work our hearts have planned;
Ours is the faith, the will, the thought;
The rest, O God, is in Thy hand. AMEN.

(For music see page 91.)

HYMN: "When Thy Heart with Joy O'erflowing."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "I would be true."

SCRIPTURE: Luke 2 (25–37).

LEADER'S PRAYER.

MEMORY WORK:

Review: Hymn, "I Would Be True."

Who wrote the song that we sang in opening? What had Mr. Walter chosen as a life-work? How did the hymn "I Would Be True" come to be published? Name the resolutions it contains. (*Read the hymn together several times; then sing without books.*)

New Work: Scripture, Luke 22 (24–27), "I am in the midst of you as he that serveth."

(*Show picture: "The Last Supper," da Vinci.*)

This is a copy of Leonardo da Vinci's famous painting of the last supper which Jesus had with His disciples. It is painted on the walls of the refectory or dining-hall of a convent in Milan, Italy. It took da Vinci four

years to paint it. It is now considered to be one of the world's greatest masterpieces. The scene that it portrays is that of Jesus and His disciples keeping the feast of the Passover. This event happened on the night before His crucifixion. The twelve had gathered in an upper room in Jerusalem, which Jesus had previously directed His disciples to make ready. It was at this supper that Jesus told His disciples that one of them would betray Him, for Judas had already bargained with the enemies of Jesus and for a small sum of money had promised to deliver Him into their hands.

At some time during the meal, it may have been while taking their places at the table, a dispute arose as to which one of them was the greatest. Jesus told them that there must be no question of greatness among them. That the kind of greatness which sets one man above another to rule over him was not to be sought. He called their attention to some of their own rulers who for some slight act of service to the country or the people whom they ruled were called "Benefactors." The names of these men were inscribed on many of their coins with the title Benefactor; yet they were really tyrants and evil men. Hence the title was a

worthless and hollow one. Jesus said, "Let him that is greater among you become as the younger." It was the custom in Eastern families for the younger sons to do the work of servants for the household. So Jesus said that to be truly great one must serve, or as Matthew quotes Him, "Whosoever would be first among you shall be your servant." Jesus called their attention to His own service to mankind. He said, "I am in the midst of you as he that serveth."

It was at this same supper that Jesus gave to them that remarkable example of humble service by washing the feet of His disciples when there was no servant present to perform this lowly task.

Let us open our Bibles to Luke 22 (24–47) and read the passage which tells how Jesus settled the dispute of His disciples concerning who among them was the greatest.

(*Read the passage several times, and repeat using books only when necessary.*)

MEMORY VERSION:

And there arose also a contention among them, which of them was accounted to be greatest. And he said unto them, The kings of the Gentiles have lordship over them; and they that

have authority over them are called Benefactors. But ye shall not be so: but he that is greater among you, let him become as the younger; and he that is chief, as he that doth serve. For which is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? But I am in the midst of you as he that serveth.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: World Service.

PICTURE: Poster showing missionaries at work.

Jesus Himself set us an example of service, not only to those of His own race but to the Gentiles as well. They were the foreigners of Jesus' time. They were looked down upon by the Jews because they were of a different race and religion. Jesus recognized no such difference in His association with them. He ministered to all who needed His help, and when He went away, He left us a command to go into all the world and preach the gospel to every creature. Many people to-day are carrying out His will and are serving these people of

other races and other religions. World Service will be the theme for our Service of Worship to-day.

The Service of Worship

PIANO PRELUDE.

OPENING SENTENCES:

Go ye into all the world and preach the gospel to every creature.

Ye shall be witnesses to me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the world.

HYMN: "Hark, the Voice of Jesus Calling."

SCRIPTURE: Psalm 96, "O Sing unto the Lord a new song."

PRAYER:

Almighty God, Father of all mankind, send out Thy light and Thy truth into the darkened corners of the earth. Stir in our hearts anew from day to day sympathy for Thy needy ones, loyalty for our Master, and a high purpose in Thy work; that so laborers may be sent forth into the harvest and Thy kingdom may come throughout the world. AMEN.

(From "Worship and Song." Used by permission of The Pilgrim Press.)

PRAYER HYMN:

Send Thou, O Lord, to every place,
  Swift messengers before Thy face,
The heralds of Thy wondrous grace,
  Where Thou, Thyself, wilt come.

Send men whose eyes have seen the King,
  Men in whose ears His sweet words ring,
Send such Thy lost ones home to bring;
  Send them where Thou wilt come. AMEN.

("Hymnal for American Youth.")

OFFERTORY SERVICE:

Inasmuch as ye have done it unto one of the least of these ye have done it unto me.

OFFERTORY—MUSIC.

RESPONSE:

All things come of Thee, O Lord,
And of Thine own have we given Thee. AMEN.

(For music see page 55.)

HYMN: "We've a Story to Tell to the Nations."

RECESSIONAL TO CLASSES.

February

THE MEMORY CURRICULUM

First Sunday: Scripture, Romans 8 (35, 37–39), "Who shall separate us from the love of Christ?"

Second Sunday: Hymn, "Not Alone for Mighty Empire."

Third Sunday: Scripture, II Peter 1 (5–8), Christian Character Building.

Fourth Sunday: Hymn, "The Morning Light is Breaking."

THE SERVICE OF WORSHIP

Theme for the Month: Heroism.

First Sunday: Early Heroes of the Cross.

Second Sunday: Our Country's Heroes: Abraham Lincoln. (Lincoln's Birthday.)

Third Sunday: Our Country's Heroes George Washington. (Washington's Birthday.)

Fourth Sunday: Heroes of the Cross Today. (Missionary.)

The Memory Curriculum

HYMN: "I Would Be True."

SCRIPTURE: Luke 22 (24–27).

LEADER'S PRAYER.

MEMORY WORK:

Review: Scripture, Luke 22 (24–27), "I am in the midst of you as he that serveth."

Where were Jesus and His disciples at the time of the dispute about which we have just read? Why had they gathered in the upper room? What did Jesus tell them upon this occasion about one of their number? In what manner did Jesus settle the dispute about which one of them was the greatest? What great words did He say at this time? ("I am in the midst of you as he that serveth.") What practical example of service did He give to them before the feast was eaten? (That of washing His disciples' feet, a task usually performed by servants.) (*Read passage through several times together. Call attention to*

verses 26ᵇ and 27ᵇ as being important verses to remember. Have children repeat these without books.)

New Work: Scripture, Romans 8 (35, 37–39), "Who shall separate us from the love of Christ?"

(*Show picture: St. Paul, Raphael.*)

Paul wrote many letters to the churches that he had founded. They often wrote him about their troubles and asked his advice. He was always interested in these churches and was sorry that he could not visit them more often and straighten out their difficulties, but he wrote them long letters of encouragement, comfort, and counsel. These we have in our New Testament. We also have a letter which Paul wrote to another church, one which was not founded by him and one which up to the time of the writing of his letter he had never visited. We know this because he says in his letter that for many years he had been longing to visit this church but had always been hindered. This was the Christian church at Rome. We do not know when it was founded or by whom. Some people think that it was founded by Peter, but we cannot be sure that Peter visited Rome until much later.

There had been Jews in Rome many years before the time of Christ. They made annual pilgrimages to Jerusalem, and it is possible that some of them became Christians on these visits. Then there were Gentile Christians constantly drifting into Rome on business and for travel, until at the time of Paul's letter, the Gentile Christians far exceeded the Jewish Christians in the Roman Church. Paul and Peter had made an agreement that Paul should preach to the Gentiles and Peter to the Jews. So Paul, as Apostle to the Gentiles, felt an interest in this Gentile church at Rome.

Even now he could not visit the people of this church, for he was planning to found a Spanish church on the western edge of the world after he had carried to Jerusalem the collection which he had taken up among the Gentile Christians of Macedonia and Achaia for the poor of the mother church at Jerusalem. He was probably at Corinth (*locate these different places on the map*) when he wrote the letter to the Romans, for most of the time which he had spent in Greece in collecting the offering was spent in that city. He had a particular reason for writing to the Roman church at this time. Differences of opinion and feelings of

suspicion had been growing up between Jewish and Gentile Christians everywhere. Paul hoped partly to overcome this feeling by means of the collection from the Gentile churches of Greece for the Jewish Christians in Jerusalem.

He wanted all Christians, Jewish and Gentile, to unite in spreading Christianity through Spain, Gaul, and Britain. Rome would be the natural center of this expansion; consequently he wanted the prayers of the members of the Roman church for the success of his plan and their sympathy and desire to carry on the work in case he should be killed in Jerusalem. He greatly feared that this might happen as he had many enemies among the Jews at Jerusalem.

In this letter Paul sets forth his teaching concerning the gospel of Christ and especially endeavors to make clear his teaching on those points upon which the Jewish and Gentile Christians had disagreed. He felt that all men must work together for the spreading of Christ's kingdom in the world.

He wanted the Romans to appreciate God's goodness to them in the gift of His son and the love of Christ, from which nothing should be allowed to separate them. Concerning this we

have some of the finest words that Paul ever wrote. Let us read them together. Romans 8 (35–39).

In verse 35 Paul mentions several things which might separate them from the love of Christ. But all these things Paul himself had experienced and suffered; yet he came through loving Christ more than ever. Let us read these together.

We will not memorize verse 36, for these words are not Paul's but a quotation from Psalm 44 (22), which Paul uses by way of explanation. In verse 37 Paul answers the question of verse 35. He says that Christ will help us to remain loyal to Him and that nothing in earth or heaven, now or hereafter, shall separate us from the love of God in Christ Jesus. (*Read passage several times. Have boys read question, verse 35, and girls the answer, verses 37–38. Change the order, and at last repeat together without books.*)

MEMORY VERSION:

Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?

Nay, in all these things we are more than

conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Early Heroes of the Cross.

PICTURE: "Christian Martyrs," Gerome.

It is so easy for us to be Christians to-day that we can hardly grasp the idea of a time when just to be a Christian was to be a hero. But when we read the story of Paul, who said that he held his life of no account so that he only might tell men of the love of Christ: of those apostles, who when they were forbidden to preach at the risk of their lives said, "We must obey God rather than men," and of those later Christians, whose picture we have before us and who preferred to die rather than give up their faith, we must acknowledge that this was the highest type of heroism the world has ever known.

The theme for our Service of Worship to-day is "Early Heroes of the Cross."

The Service of Worship

PIANO PRELUDE.

OPENING SENTENCE: (*Unison*)

I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God. (St. Paul.)

HYMN: "From All Thy Saints in Warfare."

SCRIPTURE: Acts 5 (17–29), "We must obey God rather than men."

PRAYER:

Our Father, we thank Thee for the courage of the apostles, those early heroes of the Cross who kept Thy name alive and carried on Thy work after Thy death upon the cross. We thank Thee for the faith, the enthusiasm for Thy cause, and the utter lack of fear in time of danger which led them to say when their preaching was forbidden, "We must obey God rather than men." Grant that we also may be steadfast in faith and loyal to Thy cause, fearing not men but obeying Thee at all times

like those early heroes of the cross. AMEN.

PRAYER HYMN:

O may Thy soldiers, faithful, true and bold,
Fight as the saints who nobly fought of old,
And win with them, the victor's crown of gold,
Alleluia, alleluia. AMEN.

(Tune, "Sarum.")

OFFERTORY SERVICE:

What shall I render unto the Lord for all his benefits toward me?

I will take the cup of salvation and call upon the name of the Lord.

I will pay my vows unto the Lord now in the presence of all his people.

OFFERTORY—MUSIC.

RESPONSE:

Father, we bring to Thee,
Gifts of our love,
Wilt Thou accept them now
As Thine above?
Thou hast so freely given,
All that we need,
Our gifts and hearts and lives,
Are Thine indeed. AMEN.

(For music see page 46.)

HYMN: "Marching with the Heroes."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "My Country 'Tis of Thee."

SCRIPTURE: Romans 8 (35, 37–39).

LEADER'S PRAYER.

MEMORY WORK:

Review: Scripture, Romans 8 (35, 37–39), "Who shall separate us from the love of Christ?"

Who wrote the letter to the Romans? Why was Paul's interest in this church different from his interest in the other churches to whom he wrote? (It was not one of the churches which he had founded.) What was his reason for writing this letter? What famous words of Paul does it contain? (Verses 38–39). (*Read passage through several times, and repeat last two verses without books.*)

New Work: Hymn, "Not Alone for Mighty Empire."

We love the month of February because it has given to our country two of its greatest men

Washington and Lincoln. When we celebrate the birthdays of these men with patriotic services and sing our patriotic songs, our hearts thrill anew with love of country and pride in its achievements. We feel inclined to praise God because we are citizens of so great a country. We are thankful for its prosperity and for the place it has won among the nations of the earth. We are proud that it fought bravely for freedom and liberty and that it has produced countless men and women of high ideals and unquestionable courage. All of these things come to our minds immediately when we think of the greatness of our country. But outward prosperity alone does not make a country great. We have a splendid patriotic hymn which reminds us of this fact. It is called from its first line, "Not Alone for Mighty Empire." It was written by Dr. William Pierson Merrill, who for over fifteen years has been the minister of the famous Brick Presbyterian Church of New York City. Dr. Merrill was born in Orange, New Jersey, and studied at Rutgers College. He prepared for the ministry at Union Theological Seminary. His first pastorate was in Philadelphia. From there he went to Chicago, where he remained until he commenced his

work in New York. Dr. Merrill's entire ministry has been spent in the three largest cities of our country.

Dr. Merrill has written several hymns. Two have become very popular and are in nearly all of our good hymn-books. These are "Rise Up, O Men of God" and "Not Alone for Mighty Empire." This last hymn which is the one that we are going to learn this morning was suggested to the author by a prayer made at a Thanksgiving Service by another minister. The prayer was unusual in that it gave thanks for inward and spiritual blessings rather than for our outward prosperity. The hymn brings to our attention these less conspicuous and sometimes hidden glories which are likely to be overlooked in our thanksgiving for our country's prosperity and outward glory.

Let us open our hymn-book to the hymn, "Not Alone for Mighty Empire," and read it together.

Not alone for a large and mighty country, for bounteous harvests, for battle-ships and strong fortifications, for great armies and brilliant victories should we lift our hearts in praise to God but for the generations of devoted, loyal people with a firm faith in God and with high

ideals and noble purposes which our country has produced. They have left to us something better than wealth and outward prosperity. They fought for the freedom which is ours today. They honored the home and established schools and churches from which we derive the benefit. They endeavored to build up a nation of noble men and women and raise up leaders with faith in God and who were loyal to His word. It is the quality of the people within its borders that makes a nation great and not its material possessions.

The last verse is a prayer that we as a people may be saved from race hatred, religious intolerance, and unbrotherly feelings one toward another. It also asks that we may have a faith in simple manhood as strong as that of our Pilgrim founders and that our goal may be the Brotherhood of Man. Let us read this prayer together.

(*Read hymn again together. Drill on the main points, and sing several times. Repeat the prayer very softly without books if possible.*)

MEMORY VERSION:

Not alone for mighty empire,
  Stretching far o'er land and sea,

Not alone for bounteous harvests,
  Lift we up our hearts to Thee,
Standing in the living present,
  Memory and hope between,
Lord, we would with deep thanksgiving,
  Praise Thee more for things unseen.

Not for battle-ship and fortress,
  Not for conquests of the sword,
But for conquests of the spirit
  Give we thanks to Thee, O Lord;
For the heritage of freedom,
  For the home, the church, the school,
For the open door to manhood
  In a land the people rule.

For the armies of the faithful,
  Lives that passed and left no name,
For the glory that illumines
  Patriot souls of deathless fame;
For the people's prophet leaders,
  Loyal to Thy living word,
For all heroes of the spirit,
  Give we thanks to Thee, O Lord.

God of justice, save the people,
  From the war of race and creed,

From the strife of class and faction,
  Make our nation free indeed;
Keep her faith in simple manhood
  Strong as when her life began,
Till it finds its full fruition
  In the Brotherhood of Man.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Our Country's Heroes: Abraham Lincoln.

PICTURE: "Lincoln in 1861." Ferris. Or Portrait of Lincoln.—American Flag.

(*Read to the children the poem, "Lincoln, the Man of the People" by Edwin Markham. Adapted for children in "Lincoln's Birthday," our American Holidays Series, by Robert Haven Schaeffler.*)

The Service of Worship

PIANO PRELUDE.

OPENING SENTENCE:

Let us have faith that right makes might, and in that faith let us to the end, dare to do our duty as we understand it. (A. Lincoln.)

RESPONSE:

God send us men whose aim 't will be,
Not to defend some ancient creed,
But to live out the laws of right,
In every thought and word and deed.
("Hymnal for American Youth.")

Boys: Abraham Lincoln was a man of great ability, pure patriotism, unselfish nature, full of forgiveness to his enemies, bearing malice toward none, he proved to be the man above all others for the struggle through which the nation had to pass to place itself among the greatest in the family of nations. His fame will grow brighter as time passes and his great work is better understood.

(U. S. Grant.)

Response:

God send us men alert and quick,
His lofty precepts to translate,
Until the laws of right become,
The laws and habits of the State.

Girls: Abraham Lincoln was the true representative of this people, not only for his own generation but for all time, because he was a man among men; a man who embodied the qualities of his fellow-men, but who embodied them to the highest and most unusual degree of per-

fection, who embodied all that there was in the nation of courage, or wisdom, of gentle, patient kindliness and of common-sense.

(Theodore Roosevelt.)

RESPONSE:

God send us men of steadfast will,
Patient, courageous, strong and true,
With vision clear and mind equipped
His will to learn, His work to do.

ALL: Lincoln will ever be regarded in history as the saviour of his country, one of the greatest Americans. By his courage, his justice, his even temper, his fertile counsel, his humanity, he stood a heroic figure in the center of a heroic epoch. He is the true history of the American people in his time.

(Ralph Waldo Emerson.)

RESPONSE:

God send us men with hearts ablaze,
All truth to love, all wrong to hate,
These are the patriots nations need,
These are the bulwarks of the State.

PRAYER:

Our Father, we thank Thee for the heroism of Abraham Lincoln. We thank Thee that he stood so far above his fellow-men in ideals, in vision, and in courage that we may regard him

as an example of true heroism and endeavor to imitate him in service to God, to country, and to our fellow-men. May we be as loyal to duty as he was, may we see the right as he saw it, and may we be as pure in heart and purpose as was this great president of ours. AMEN.

PRAYER HYMN:

God of the strong, God of the weak,
Lord of all lands and our own land,
Light of all souls from Thee we seek,
Light from Thy light, strength from Thy hand. AMEN.

(Tune, "Niagara.")

OFFERTORY SERVICE:

Let your light so shine before men that they may see your good works and glorify your father which is in heaven.

OFFERTORY—MUSIC.

RESPONSE:

Of Thine own we offer,
Of Thy gifts we give,
Unto Thee O Father,
In whose life all live. AMEN.

(For music see page 73.)

HYMN: "O Beautiful for Spacious Skies."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "Not Alone for Mighty Empire."

SCRIPTURE: Romans 8 (35, 37–39).

LEADER'S PRAYER.

MEMORY WORK:

Review: Hymn, "Not Alone for Mighty Empire."

Who wrote the hymn that we have just sung? Where did Dr. Merrill get the suggestion for his hymn? What is the main theme of the hymn? (We should thank God for the inward glories of our country rather than for outward prosperity.) (*Drill on main points of hymn. Sing through several times, and repeat the prayer verse without books.*)

New Work: Scripture, II Peter 1 (5–8), Christian Character Building.

(*Show picture, "St. Peter," Durer.*)

It was the custom among early Christian writers to send out their writings not under their own names but under the name of some

greater Christian leader or even one of the Apostles. Oftentimes these writers knew the spirit of the teaching of their great leaders many of whose sayings had been handed down and could be quoted by their followers. St. Peter, as the greatest of the twelve disciples and the founder of the Church at Jerusalem, had many writings circulated under his name. It is hard to tell just which are Peter's own words and which give his teaching written down by some one else. This is true in the case of the letter which is called in our New Testament II Peter. All we know about its author is that he was an earnest Christian teacher and a careful student of the literature of his time. His letter seems to have been intended for one of the churches of Asia Minor, for it was written to Gentile Christians. He was probably a member of the church to whom he wrote and was anxious that his fellow-Christians develop into the highest type of Christian character.

False teachers had been preaching in Asia Minor, and the true Christian leaders were greatly concerned lest the churches might be influenced by them. The purpose of the writer of II Peter was to keep Christ's followers loyal

to His teaching. He is anxious that His readers have a right understanding of Christian truth. He calls their attention to the fact that God has done all that He can do for them. He has given Christ, His only son, for their salvation. Now the rest is in their hands. They already have faith, which is always the starting-point for the Christian. But to their faith they must add other qualities. Let us open our Bibles to II Peter 1 (5–8) and read what these qualities are.

In this soil of faith must be planted first, virtue or goodness. To this in turn the Christian must supply by his own efforts and sacrifice, knowledge, which is knowledge of God in Christ, self-control, patience, godliness, brotherly kindness, and love.

How many of these Christian qualities which must be added to faith are mentioned? Let us read them together. These grow out of faith and are sometimes called the fruits of faith.

(*Read the passage together several times. Make a list of the Christian virtues on the blackboard, and drill on them. At last repeat passage without looking at books.*)

Memory Version:

Yea, and for this very cause adding on your

part all diligence, in your faith supply virtue; and in your virtue knowledge; and in your knowledge self-control; and in your self-control patience; and in your patience godliness; and in your godliness brotherly kindness; and in your brotherly kindness love. For if these things are yours and abound they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Our Country's Heroes: George Washington.

PICTURE: "Washington Crossing the Delaware," Leutze.

There can never be any doubt about the heroism of our first president. He was a brave soldier. It takes heroism to lead an army into battle. It is said that Washington never asked his soldiers to take any risk that he, himself, did not take. He dared everything for the sake of his country. Can you tell me some instances where Washington showed his heroic spirit? (*Ask some one to tell the story of the picture, "Washington Crossing the Delaware."*)

The Service of Worship.

PIANO PRELUDE. "The Star-Spangled Banner."

SALUTE TO FLAG:

Hail, brightest banner that floats on the gale,
Flag of the country of Washington, hail!
Red are thy stripes with the blood of the brave;
Bright are thy stars as the sun on the wave;
Wrapt in thy folds are the hopes of the free,
Banner of Washington! blessings on thee.

(William S. Robinson.)

HYMN: "God of Our Fathers Whose Almighty Hand."

SCRIPTURE: Deuteronomy 8 (1–10), "For the Lord thy God bringeth thee into a good land."

PRAYER:

Our Father, we thank Thee that in our first president we have an example of true heroism. We thank Thee that while he fought valiantly for freedom and liberty, he believed in peace and harmony among the nations. We are proud that he wanted to win for our country a worthy place among the countries of the world by reason of our justice, our humanity, and our righteousness. May we too desire these virtues for our country and pledge ourselves to do

our part in keeping it a place where law and order, love and truth shall always reign!

AMEN.

PRAYER HYMN:

O Lord our God, Thy mighty hand
Hath made our country free;
From all her broad and happy land
May worship rise to Thee;
Fulfil the promise of her youth,
Her liberty defend;
By law and order, love and truth,
America befriend! AMEN.

(Henry van Dyke. Used by permission.)

OFFERTORY SERVICE:

Give and it shall be given unto you, good measure, pressed down and running over.

OFFERTORY—MUSIC.

RESPONSE:

We give Thee but Thine own,
Whate'er the gift may be,
All that we have is Thine alone,
A trust O Lord from Thee. AMEN.

(For music see page 64.)

HYMN: "Lord, While for All Mankind We Pray."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "Not Alone for Mighty Empire."

SCRIPTURE: II Peter 1 (5–8).

LEADER'S PRAYER.

MEMORY WORK:

Review: Scripture, II Peter 1 (5–8), Christian Character Building.

What was the custom of the early Christian writers regarding the authorship of their writings? In whose name was the letter from which we have just read written? What was the purpose of the letter? From what source does all Christian virtue start? Name those qualities which our author says that we must add to faith? (*Read passage through several times, and repeat at last without books.*)

New Work: Hymn. "The Morning Light is Breaking."

During this month, when we celebrate the birthdays of Lincoln and Washington, we have frequently sung the hymn, "My Country 'T is

of Thee." It is interesting to know that its author, Rev. Samuel Francis Smith, in the same year that he wrote the patriotic hymn wrote also one of our great missionary hymns, "The Morning Light is Breaking." Love for the people of other countries ought always to go along with love for one's own country. Dr. Smith loved both his own land and other lands. His two greatest hymns are a patriotic hymn and a missionary hymn.

Dr. Smith was a classmate of the poet Oliver Wendell Holmes at Harvard University. He prepared for the ministry at Andover Theological Seminary and upon his graduation in 1832 became editor of the "Baptist Missionary Magazine." It was in this same year that he wrote his missionary hymn, "The Morning Light is Breaking." It was immediately accepted for publication in a new hymnal being published that year. Dr. Smith kept his position as editor of the Missionary magazine for two years. He then commenced his career as a minister of the Baptist church in the State of Maine. He never lost his interest in missions, and later we again find him an editor of the Baptist Missionary Union publications. He also visited many of the mission fields and had

the pleasure of hearing his own hymn sung at missionary gatherings in foreign lands. He once said that he had heard it sung in five or six different languages in Europe and Asia.

Let us open our books to the hymn, "The Morning Light is Breaking," and read it together.

The hymn is simply the story of people whose lives had been in darkness because they had never known about Christ. They had never heard the good news and had not accepted Him as their Saviour. The author is very happy and hopeful over what is occurring in these foreign lands and prays that this "river of salvation" or the gospel of Christ may continue to flow on until every nation shall acknowledge that "The Lord is come."

(*Call attention to the main theme of each verse. Drill on these points, and sing the hymn through several times.*)

MEMORY VERSION:

The morning light is breaking,
  The darkness disappears,
The sons of earth are waking,
  To penitential tears;
Each breeze that sweeps the ocean
  Brings tidings from afar,

Of nations in commotion,
  Prepared for Zion's war.

See heathen nations bending,
  Before the God we love,
And thousand hearts ascending,
  In gratitude above,
While sinners, now confessing,
  The gospel call obey,
And seek the Saviour's blessing,
  A nation in a day.

Blest river of salvation,
  Pursue thy onward way;
Flow thou to every nation,
  Nor in thy richness stay;
Stay not till all the lowly,
  Triumphant reach their home;
Stay not till all the holy
  Proclaim the Lord is come.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Heroes of the Cross To-day.

PICTURE: Poster showing pictures of mis-

sionaries of recent times or large picture of Livingstone or Carey.

(*Tell the story of these men briefly or of Livingstone in Africa or Carey in India. Proceed directly to the Service of Worship.*)

The Service of Worship.

PIANO PRELUDE.

OPENING: (*Unison*)

Give of thy sons to bear the message glorious,
Give of thy wealth to speed them on their way,
Pour out thy soul for them in prayer victorious;
And all thou spendest Jesus will repay.

HYMN: "Heralds of Christ Who Bear the King's Commands."

SCRIPTURE: Acts 16 (6–10), "Come over into Macedonia and help us."

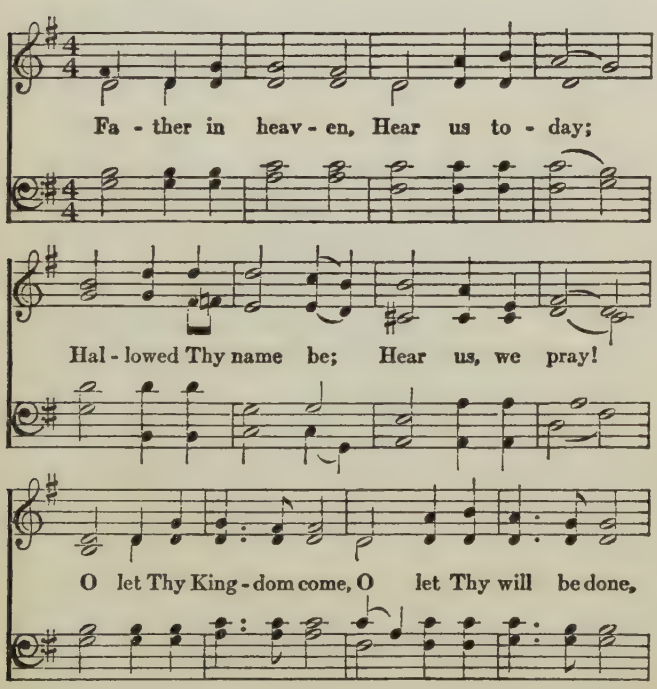
PRAYER:

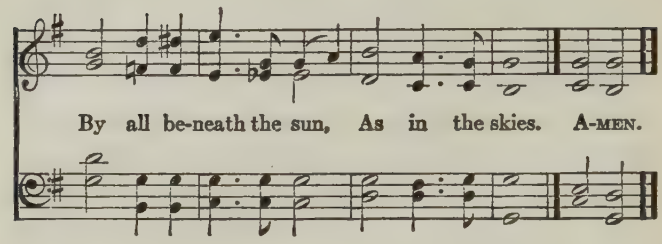
Our Father, we are no less proud of our heroes of to-day than of our heroes of the past. We thank Thee for the noble men and women who are giving up their homes and country to minister to those of other lands. We thank Thee that they have caught such a vision of Thee as to make all else but the coming of Thy

kingdom seem unimportant. May we appreciate what these heroes of the mission fields are doing toward the bringing in of Thy kingdom and the spreading of brotherhood and good-will in the world. Grant that we may give them our support in every possible way.

AMEN.

PRAYER HYMN:





OFFERTORY SERVICE:

Blessed is he that considereth the poor; the Lord will deliver him in time of trouble.

OFFERTORY—MUSIC.

RESPONSE:

Lord of all creation,
Now before Thy throne,
We Thy people bring Thee,
Gifts that are Thine own. AMEN.

(For music see page 73.)

HYMN: "Fling out the Banner."

RECESSIONAL TO CLASSES.

March

THE MEMORY CURRICULUM

First Sunday: Hymn, "Take My Life and Let It Be."

Second Sunday: Scripture, Colossians 3 (12–15), "Put on therefore a heart of compassion."

Third Sunday: Hymn, "Hark the Voice of Jesus Calling."

Fourth Sunday: Scripture, Ephesians 4 (25–32), "Be ye kind one to another."

THE SERVICE OF WORSHIP

Theme for the Month: Kindness.

First Sunday: Kindness in Thought.

Second Sunday: Kindness in Speech.

Third Sunday: Kindness in Deed.

Fourth Sunday: Kindly Ministries to Those in Need. (Missionary.)

The Memory Curriculum

HYMN: "O Master Let Me Walk with Thee."

SCRIPTURE: II Peter 1 (5–8).

LEADER'S PRAYER.

MEMORY WORK:

Review: Hymn, "The Morning Light is Breaking."

What hymn-writer wrote both a missionary and a patriotic hymn in the same year? What are the names of these hymns? Give instances of Dr. Smith's interest in missions. What is the theme of "The Morning Light is Breaking"? (*Review main thoughts of hymn. Sing through several times, the last time using books only when necessary.*)

New Work: Hymn, "Take My Life and Let it Be."

(*Show picture, "The Christ," Hofmann.*)

We have before us one of the beautiful pictures of Christ painted by the artist Hofmann. As we look at it, we cannot help but be re-

minded of how much Jesus gave to the world and to us. He gave His life, His love, and all His time in the service of mankind, and His hands and feet in doing His Father's will. He is our great example of love and service. We must give ourselves to God and the work of His kingdom as Christ did. This we call consecration, which means setting apart for a sacred purpose. The purpose is to serve God and His world. We have a great Consecration Hymn. It begins

"Take my life and let it be
Consecrated, Lord, to Thee."

It was written by a young Englishwoman, Frances Ridley Havergal, who, it might be said, was born in an atmosphere of hymns. Her father was a hymn-writer. He wrote over one hundred hymns. She was baptized by another hymn-writer, the Rev. John Cawood, author of "Hark, What Mean Those Holy Voices." She, herself, began to write hymns while very young and wrote them all her life. The number attributed to her is seventy-seven.

It is often very hard to find out how many of our hymns came to be written and sometimes even who wrote them. In some cases we have never been able to learn anything about some

of our greatest hymns, but Frances Ridley Havergal wrote down the story of many of her hymns. From her own words we find that the hymn "Take My Life and Let It Be" was written while she was on a visit to Areley House in England in 1874. She says that several people in the house had never given themselves to Christ. She prayed that God would use her as the means of bringing them all to Him. He answered her prayer. The last night of her visit the two daughters of the house consecrated their lives to the service of Christ. Now all in the house were Christians. It was nearly midnight, but being too happy to sleep Miss Havergal began to think of her own consecration, and the lines of the hymn formed themselves in her mind.

Let us open our books and read Frances Ridley Havergal's Consecration Hymn together.

In the words of the first verse we offer our lives in consecration to God. Our days shall be spent in praise of Him. Let us read again the first verse.

In the second verse we offer our hands in loving service and our feet to go where He directs. Let us read the second verse.

In the third verse we surrender our wills to

Him and give Him our hearts. Let us read the third verse.

In the fourth verse we give Him our love and ourselves to be His only and forever. Let us read the fourth verse.

(*Read the hymn through as a whole. Drill on points contained in each verse. Sing several times, the last time without looking at the books.*)

MEMORY VERSION:

Take my life and let it be
  Consecrated, Lord, to Thee;
Take my moments and my days,
  Let them flow in ceaseless praise.

Take my hands, and let them move
  At the impulse of Thy love;
Take my feet, and let them be,
  Swift and beautiful for Thee.

Take my will, and make it Thine;
  It shall be no longer mine;
Take my heart: it is Thine own;
  It shall be Thy royal throne.

Take my love; my Lord, I pour
  At Thy feet its treasure store;

Take myself, and I will be
Ever, only, all for Thee.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Kindness in Thought.

PICTURE: "Head of Christ," Hofmann.

We need only to look upon the face of Christ as painted by the artist Hofmann to know that His thoughts were always kind. Faces show very clearly the kind of thoughts that people think. Cross and ugly thoughts make cross and ugly faces while kind and loving thoughts make faces that people trust. The theme for our Service of Worship this morning will be "Kindness in Thought."

The Service of Worship

PIANO PRELUDE.

OPENING SENTENCE:

Love suffereth long and is kind; love envieth not; love vaunteth not itself;—is not easily provoked; thinketh no evil.

HYMN: "Looking Upward Every Day."

SCRIPTURE: Colossians 3 (12–15), "Put on therefore a heart of compassion."

PRAYER:

Our Father, help us to think kindly of other people. Wilt Thou keep us from judging the conduct of others rashly and unfairly. May we always believe the best of everybody and look for the best in all our friends and companions. Help us to forgive those who injure us and to forget quickly the deeds and words which hurt us. May we be kind to each other always in thought, word, and deed. AMEN.

PRAYER HYMN:

Teach us, O Lord, true brotherhood,
  In daily thought and deed,
That we may tread with humble heart,
  The path where Thou hast trod. AMEN.

(Tune, "Dalehurst.")

OFFERTORY SERVICE:

Whatsoever ye would that men should do unto you, do ye even so to them.

OFFERTORY—MUSIC.

RESPONSE:

All things come of Thee, O Lord,
And of Thine own have we given Thee.

AMEN.

(For music see page 55.)

HYMN: "Heaven is Here, Where Hymns of Gladness."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "Take My Life and Let It Be."

SCRIPTURE: Romans 8 (35, 37–39).

LEADER'S PRAYER.

MEMORY WORK:

Review: Hymn, "Take My Life and Let It Be."

Who wrote the hymn we have just sung? Tell me the names of some other hymns that Miss Havergal wrote. From whom did she inherit her talent? How did Miss Havergal come to write "Take My Life and Let It Be"? We call this a consecration hymn. What does consecration mean? (*Drill on main thoughts of each verse. Sing the hymn several times. Repeat without books.*)

New Work: Scripture, Colossians 3 (12–15), "Put on therefore a heart of compassion."

(*Show picture, "St. Paul," Fra Bartolommeo.*)

Who was it that wrote so many of the letters

which we have in our New Testament? (St. Paul.) Most of the churches to whom Paul wrote had been founded by him on his missionary journeys. Just a short time ago we learned a passage from a letter to a church which he had not founded. What was that letter? (Romans.) To-day we are going to learn a portion of another letter written by Paul to a church not founded by him but by one of his followers called by Paul in his letter Epaphras. His real name was Epaphroditus. We do not know much about him except that he was one of Paul's ministers and that Paul thought very highly of his teaching. His church was at Colossæ, and it is believed that this church was founded by Epaphras, for Paul never reached Colossæ on any of his journeys. It is situated in Phrygia, in Asia Minor on the banks of the Lycus. (*Point out the location of Colossæ on the map.*) From the letter itself we learn that the people of the Colossian church were not known to Paul personally, although they were familiar with his gospel through the teachings of their leader Epaphras.

Paul was in Rome when he wrote the letter to the Colossians, and Epaphras was with

him; in fact, Epaphras had come to Rome for the purpose of telling Paul about the dangers to which his church at Colossæ was exposed because of the false teachers at work among the churches of Asia Minor. These teachers were trying to get the Colossians to accept something beside the straight, plain gospel which Paul taught about Christ and which had been preached to them by Epaphras. This new teaching was a combination of Christian, Jewish, and Oriental ideas, and some people were accepting it in place of what Epaphras had taught. So Paul wrote his letter to the Colossian church members warning them against teachings which were not Christian. He told them that since they had accepted Christ and were now His followers, they must live different lives and put away from them many of the things which they had done before. Let us open our Bibles to Colossians 3 (12–15) and read what Paul tells the Colossians is the way for Christians to live.

He calls their attention to the fact that they are now God's elect, or that they now live among men as God's chosen people. They must act worthily of their new honor and live

gracious, kindly lives. As they are all members together of one church, the church of Christ, they must love one another and forgive one another as Christ had forgiven them.

(*Read the passage through again. Write a list on the blackboard of the Christian traits mentioned in the passage. Drill on these. Read passage through several times, the last time without looking at books.*)

MEMORY VERSION:

Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, longsuffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye: and above all these things put on love, which is the bond of perfectness. And let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Kindness in Speech.

PICTURE: "Christ Blessing Little Children," Plockhorst.

We all like to feel that little children love and trust us. In order to win their affection and confidence we must speak kindly and gently to them. Should we speak harshly, they would run away from us. We know that Jesus must have spoken in a kindly manner to the children, for they liked to be with Him. They were not afraid to trust Him. The picture shows them gathered very closely about Him.

Kindness in speech wins not only little children but older folks as well. The people that we like to be with are those who always speak kindly of others. The people that we avoid are those who speak unkindly of absent friends. We are going to think to-day in our Service of Worship about kindness in speech.

The Service of Worship

PIANO PRELUDE.

OPENING SENTENCE:

Keep thy tongue from evil and thy lips from speaking guile.

RESPONSE:

Let the words of my mouth and the meditations of my heart,
Be acceptable in Thy sight, O Lord, my strength and my Redeemer. AMEN.

(For music see page 43.)

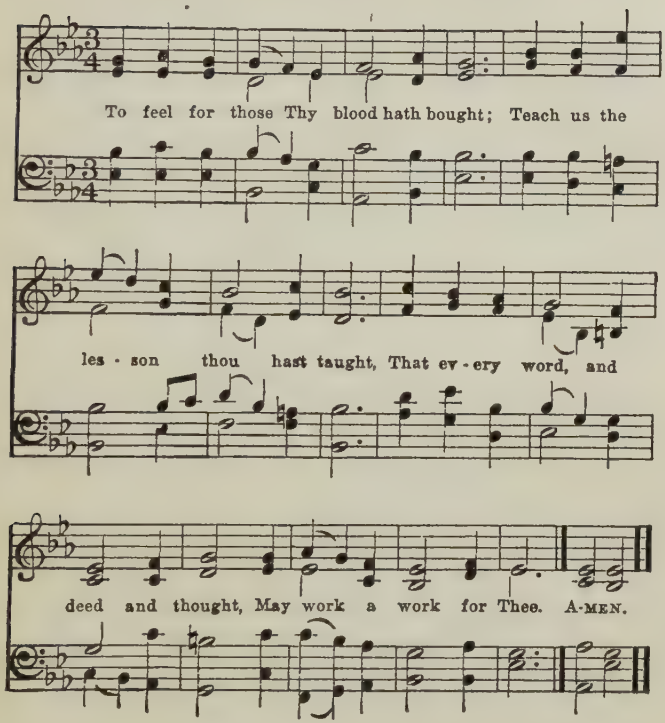
HYMN: "Lord, for To-morrow and its Needs, I Do Not Pray."

SCRIPTURE: Ephesians 4 (25–32), "Wherefore, putting away falsehood, speak ye truth each one with his neighbor."

PRAYER:

Our Father, wilt Thou help us to guard the words we say. May kindness be underneath all our speech. May we always speak the truth and be thoughtful of the feelings of others in not wilfully saying the things that will hurt. May we be careful to speak well of others in their absence and to defend the absent one when others speak unfairly or unkindly of him. Grant that we may guard well our speech at home, at school, and at play. May it be clean and kind as well as truthful. AMEN.

PRAYER HYMN:



OFFERTORY SERVICE:

Take ye up from among you an offering unto the Lord;

Whosoever is of a willing heart, let him bring it.

OFFERTORY—MUSIC.

RESPONSE:

Bless Thou the gifts our hands have brought,

Bless Thou the work our hearts have planned,
Ours is the faith, the will, the thought,
The rest, O God, is in Thy hand. AMEN.

(For music see page 91.)

HYMN: "Lord, Speak to Me that I May Speak."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "Take My Life and Let It Be."

SCRIPTURE: Colossians 3 (12–15).

LEADER'S PRAYER.

MEMORY WORK:

Review: Scripture, Colossians 3 (12–15), "Put on therefore a heart of compassion."

What letters did Paul write to churches that he did not found? (Romans and Colossians.) Who founded the church at Colossæ? How did it happen that Paul had never visited this church? (It did not lie on the route of any of his journeys.) Point out Colossæ on the map. How did Paul come to write the letter to the Colossians? (*Repeat several times the list of Christian traits mentioned in the passage. Read the passage together again, and repeat without looking at books.*)

New Work: Hymn, "Hark, the Voice of Jesus Calling."

(Show picture: "Isaiah," Sargent.)

This is a picture of one of the prophets taken from Sargent's "Frieze of the Prophets," which we have seen many times. Which one is this? (Isaiah.) Isaiah was the greatest of Israel's prophets. He had become a preacher to his people because of a very clear call that he had had from Jehovah to do this work. The story is told in the Old Testament book bearing his name. Let us open our Bibles to Isaiah 6 (1–8) and read it together. Isaiah had a vision of the Lord and heard His voice saying, "Whom shall I send and who will go for us?" Isaiah replied, "Here am I, send me."

These words have been used as a text for many a sermon, and under their inspiration men have entered the service of Christ. Some have crossed the ocean to serve Him on the mission field in response to the question, "Whom shall I send and who will go for us?" while others, like Isaiah, have stayed in the home land and preached to their own people in accordance with God's will.

A minister by the name of Daniel March used this text for a sermon in Philadelphia in the year 1868. After he had prepared his sermon, he could not find any hymn to sing at its close that seemed to suit its thoughts. So he sat

down to write one that would be appropriate, and upon that occasion Rev. Daniel March wrote the only hymn by which he is known to-day as a hymn-writer. That hymn was "Hark the Voice of Jesus Calling," and it was sung from the manuscript at the close of his sermon. To-day we find it in nearly all of our hymnals. It has been sung to many different tunes. It is a great missionary hymn.

Let us open our hymn-books and read the hymn together.

The idea of the first verse is that Jesus is calling for men to go and work for Him. The author compares the world where men are waiting to hear about Jesus to a field with grain all ready to be cut and carried away. In the last line he asks the question, "Who will answer, gladly saying, 'Here am I, O Lord, send me,' " using the same words that Isaiah used in reply to Jehovah's question, "Whom shall I send and who will go for us?" Let us read again the first verse.

In the second verse the author suggests that if we cannot cross the ocean to work in mission lands, we can find needy people here at home to help, perhaps at our very door. Also if we cannot give great sums of money but do what

we can willingly and gladly, that service will be precious in the sight of Jesus. Let us read the second verse.

The third verse calls attention to the great amount of work to be done and charges us not to say, "There is nothing I can do," but to perform each task gladly that the Master gives and when He calls to answer quickly, "Here am I, send me." Let us read the third verse.

(*Sing the hymn through. Question the children as to the main thoughts of each verse, and sing again looking away from books when possible.*)

MEMORY VERSION:

Hark! the voice of Jesus calling,
  Who will go and work to-day?
Fields are white and harvests waiting,
  Who will bear the sheaves away?
Earnestly the Master calleth,
  Rich reward He offers free;
Who will answer, gladly saying,
  "Here am I, O Lord, send me."

If you cannot cross the ocean,
  And far mission lands explore,
You can find the needy nearer,
  You can help them at your door;

If you cannot give your thousands,
  You can serve with willing might;
And whate'er you do for Jesus
  Will be precious in His sight.

Let none hear you idly saying,
  "There is nothing I can do."
While the souls of men are dying,
  And the Master calls for you.
Take the task He gives you gladly;
  Let His work your pleasure be;
Answer quickly when He calleth,
  "Here am I, O Lord, send me."

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: "Kindness in Deed."

PICTURE: "The Good Samaritan," Plockhorst.

We have been thinking this month about kindness. We find in Jesus our example for kindness in thought and kindness in speech. So, also, for kindness in deed, which is the theme for our Service of Worship to-day, we cannot find any example comparable to that of Jesus' teaching. One of the greatest deeds of kind-

ness that we have on record was that described by Jesus in His story of the good Samaritan. The picture that we have before us will remind us of what kindness in deed really means according to the teaching of Jesus.

The Service of Worship

PIANO PRELUDE.

OPENING SENTENCE:

Be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you.

HYMN: "Have You Had a Kindness Shown, Pass It On."

SCRIPTURE: Luke 6 (27–35), "As ye would that men should do to you, do ye also to them likewise."

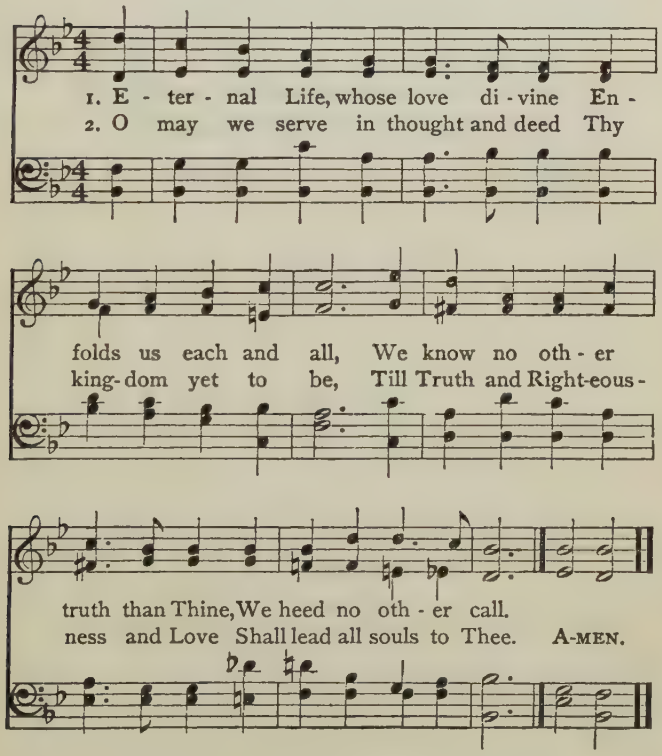
PRAYER:

Our Father, we know that there are many ways in which we can be kind. We would be kind in thought and in word but above all we would be kind in deed, for we believe that the acts we do are more far-reaching than anything which we might think or say. Grant that we may never omit to do any act of service that comes in our way. When others show kindness to us and we cannot repay them, may we not

forget that we can pass that kindness on and that it will become a part of that universal spirit of good-will, which we so hope to see in the world and which Jesus came to bring.

AMEN.

PRAYER HYMN:



OFFERTORY SERVICE:

Let us not be weary in well-doing for in due season we shall reap if we faint not.

OFFERTORY—MUSIC.

RESPONSE:

We give Thee but Thine own,
Whate'er the gift may be,
All that we have is Thine alone,
A trust O Lord from Thee. AMEN.

(For music see page 64.)

HYMN: "Master, No Offering Costly and Sweet."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "Hark, the Voice of Jesus Calling."

SCRIPTURE: Colossians 3 (12–15).

LEADER'S PRAYER.

MEMORY WORK:

Review: Hymn, "Hark the Voice of Jesus Calling."

Who wrote the song that we have just sung? How did the Rev. Daniel March come to write the hymn? Tell me the story of Isaiah's call. Where do we find this in our Bibles? What is the theme of Mr. March's hymn based on this story? (*Drill on main thoughts of each verse, and then sing the hymn several times. Repeat without books, if possible.*)

New Work: Scripture, Ephesians 4 (31–32), "Be ye kind one to another."

The last two of Paul's letters which we have studied were written to churches not founded by him. Another of Paul's letters is called Ephesians in our New Testament. From this

we might suppose that it was written to the church at Ephesus. The church at Ephesus had been founded by Paul, and he returned there a second time. He had preached three months in a synagogue and two years in a public house in that city and had many intimate friends there. In this letter called Ephesians we find no greeting to any of these friends. This is unusual, for it was Paul's custom to include personal greetings in his letters to the churches. This would seem to be a strange omission in the case of Ephesus because Paul knew the people there better than he did those of any other church. Among them were some of his closest friends.

The letter itself implies that his knowledge of the people to whom it was written was only by hearsay. Hence we begin to wonder about it. People who have studied the matter very carefully now tell us that the earliest manuscripts did not contain the words "at Ephesus" in the salutation. They say that the letter was probably written to the church at Laodicea, because Marcion, a great teacher of the second century, called it the "Epistle to the Laodiceans." Then in the letter to the Colossians Paul refers to a letter which he had written

to the Laodiceans. He asked that the two churches exchange the letters after they had read them. This seems a reasonable supposition for Tychicus, the bearer of the letter to the Colossians, would have to pass through Laodicea on his way from Rome to Colossæ and could easily leave a letter there. The two cities were only eleven miles apart, and churches situated in them would be subject to the same dangers from without and need much the same counsel. Or, if the letter was not written especially for the Laodiceans, it may have been a circular letter written for a group of churches, among which were Laodicea and Ephesus. In this case the omission of personal greeting would be expected.

The two letters, Colossians and Ephesians, are very similar and the teaching of the passage from Ephesians which we are going to learn to-day is much the same as that which we learned from Colossians regarding the Christian way of living. But it contains one of the great verses of the Bible, "Be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you," and for this reason we want to learn it.

Let us open our Bibles to Ephesians 5 (25–

32) and read this passage together. We will only learn verses 31 and 32. (*Read these verses together several times, and repeat verse 32 without books.*)

MEMORY VERSION:

Let all bitterness and wrath, and anger and clamor, and railing, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Kindly Ministries to Those in Need.

PICTURE: "Christ Healing the Sick," Hofmann.

In the hymn which we have just been singing are the words,

"If you cannot cross the ocean,
And far mission lands explore,
You can find the needy nearer,
You can help them at your door."

We shall always find opportunities to help people, as we go about our daily tasks. Jesus did not have some days set apart for preaching and some for teaching and some for healing the

sick. He always did what was needed at the time. It might be speaking a kindly word, teaching a much needed lesson, healing the sick, or telling about His Father's love. He never passed any by who needed His ministries. The theme for our Service of Worship to-day will be "Kindly Ministries to Those in Need."

The Service of Worship

PIANO PRELUDE.

OPENING SENTENCE:

The spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor.

HYMN: "Where Cross the Crowded Ways of Life."

SCRIPTURE: Matthew 25 (34–40), "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

PRAYER:

Our Father, we cannot forget the example of Jesus who went among the sick and into the homes of the poor and needy with His ministries. We also want to minister in His name and according to His teaching. May we give comfort and cheer where we see that it is needed and time and money generously in His

service. May we acquaint ourselves with the conditions in our own community and do our part in making them better. May we seek to relieve suffering and distress on every hand, in Jesus' name. AMEN.

PRAYER HYMN:

Take my life and let it be
  Consecrated, Lord, to Thee;
Take my moments and my days,
  Let them flow in ceaseless praise.

Take my hands, and let them move
  At the impulse of Thy love;
Take my feet, and let them be
  Swift and beautiful for Thee! AMEN.
    ("Hymnal for American Youth.")

OFFERTORY SERVICE:

Not what we give but what we share,
  For the gift without the giver is bare,
Who gives himself with his alms feeds three,
  Himself, his hungering neighbor and Me.

OFFERTORY—MUSIC.

RESPONSE:

  Father we bring to Thee,
    Gifts of our love,
  Wilt Thou accept them now,
    As Thine above?

Thou hast so freely given
All that we need,
Our gifts, and hearts and lives
Are Thine indeed. AMEN.

(For music see page 46.)

HYMN: "Let Not Thy Hands Be Slack."

RECESSIONAL TO CLASSES.

April

THE MEMORY CURRICULUM

First Sunday: Hymn, "Joyful, Joyful, We Adore Thee."

Second Sunday: Scripture, Matthew 21 (9–11), "Hosanna to the Son of David."

Third Sunday: Hymn, "Christ the Lord is Risen To-day."

Fourth Sunday: Scripture, Psalm 67, "Let the people praise Thee O, God."

THE SERVICE OF WORSHIP

Theme for the Month: Joy and Hope.

First Sunday: The Joy of Living for God.

Second Sunday: Songs Welcome the Redeemer. (Palm Sunday.)

Third Sunday: The Resurrection Hope. (Easter.)

Fourth Sunday: The Hope of the World. (Missionary.)

(*The order of these programs should be changed to suit the date of Easter.*)

The Memory Curriculum

HYMN: "Take My Life and Let It Be."

SCRIPTURE: Ephesians 4 (25–32).

LEADER'S PRAYER.

MEMORY WORK:

Review: Scripture, Ephesians 4 (31–32), "Be ye kind one to another."

Who wrote the letter called Ephesians? What had Paul's relation been to the church at Ephesus? (He had founded it, had preached in the city for over two years, and had many friends among the Ephesians.) How have scholars come to feel concerning this letter? (That it was not written to the church at Ephesus.) How do they explain the words "at Ephesus" in the salutation? (A later addition.) What are their conclusions regarding the letter? (That it was written to the church at Laodicea or that it was a circular letter written to a group of churches.) To what other letter are its teachings similar? (Colossians.)

(*Read passage through several times and repeat without books.*)

NEW WORK: Hymn, "Joyful, Joyful, We Adore Thee."

Just as soon as the birds begin to sing in the Springtime and the flowers appear in the meadows and woods, we feel a new joy in our hearts. We feel more like singing than we have done during the long and dreary winter with its many dark and stormy days. The songs also that we like to sing are those that sound a joyful note. It seems as if our hearts unfold like the flowers about us and that all nature is calling to us to rejoice in the Creator and to sing His praise.

We have a hymn which expresses for us these feelings of joy with which nature abounds and which calls us to the joyful worship of the God of glory. The hymn begins "Joyful, joyful, we adore Thee." It is called the "Hymn to Joy" and was written by Dr. Henry van Dyke in the year 1908.

Dr. van Dyke is one of the great men of our day. He is a writer, a minister and a statesman. He was born in Germantown, Pa., and graduated from Princeton University, where later he returned as professor of English litera-

ture. He preached for seventeen years at the Brick Presbyterian Church in New York City and has been United States Minister to the Netherlands.

He has written both prose and poetry. We know his story of "The Other Wiseman," which we read at Christmas-time, and we sing his hymns "Jesus Thou Divine Companion" and "O Lord, our God Thy Mighty Hand" in our Services of Worship. The "Hymn to Joy" that we are going to learn to-day is one of his finest hymns. Let us open our books to this hymn and read it together.

Did you notice the musical ring of the lines? The hymn almost sings itself without the music. But we have a splendid tune to which to sing it, an arrangement from one of the works of the great composer Beethoven.

We will now listen while the pianist plays the music and notice how well it fits the words.

Both words and music make us feel the joy of praising God. They make us feel the gladness that is all about us in the sunshine, the rippling waters, the singing birds, and blossoming meadows. They make us feel the love of Christ and inspire us to love each other. We should go forth joyfully, confident in Christ's love which

is reigning over us and the love which we have for each other.

(*Read the hymn together again. Sing the hymn through several times and repeat the first verse without the books.*)

MEMORY VERSION:

Joyful, joyful, we adore Thee,
God of glory, Lord of love;
Hearts unfold like flowers before Thee,
Hail Thee as the sun above.
Melt the clouds of sin and sadness;
Drive the dark of doubt away;
Giver of immortal gladness,
Fill us with the light of day!

All Thy works with joy surround Thee,
Earth and heaven reflect Thy rays,
Stars and angels sing around Thee,
Center of unbroken praise;
Field and forest, vale and mountain,
Blossoming meadow, flashing sea,
Chanting bird and flowing fountain,
Call us to rejoice in Thee.

Thou art giving and forgiving,
Ever blessing, ever blest,
Well-spring of the joy of living,

Ocean depth of happy rest!
Thou the Father, Christ our Brother,—
All who live and love are Thine:
Teach us how to love each other,
Lift us to the Joy Divine.

Mortals join the mighty chorus,
Which the morning stars began;
Father-love is reigning o'er us,
Brother-love binds man to man.
Ever singing march we onward,
Victors in the midst of strife;
Joyful music lifts us sunward
In the triumph song of life.

(Henry van Dyke. Used by permission of Charles Scribner's Sons.)

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: The Joy of Living for God.

PICTURE: "The Song of the Lark," Breton.

The people who recognize the Father's love and care should be the happiest people in the world, for they have nothing to fear. It is fear of all sorts that keeps joy away. There are plenty of things in the world to bring joy

to men's hearts if they would but look around them. It does not come with riches but through the simpler blessings of life. The girl in the picture is happy. We see that from the expression on her face. She finds joy in the singing of a lark and the beautiful morning. She is glad for the sunshine and the beauties of nature all about her. Let us find our joy in the things which God has created for us and in serving and living for Him. We will think of these things in our Service of Worship this morning.

The Service of Worship

PIANO PRELUDE.

OPENING SENTENCES:

To the man that pleaseth him, God giveth wisdom and knowledge and joy.

The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel.

HYMN: "Rejoice, Ye Pure in Heart."

SCRIPTURE: Isaiah 61 (10–11), "I will greatly rejoice in the Lord, my soul shall be joyful in my God."

PRAYER:

Our Father, we know that there is no joy so

great as the joy of living for Thee. We thank Thee that Christ showed us the way of life according to Thy will. May we find our happiness along that way. We know the joy that comes from serving others. May we experience that joy and through such service bring joy into the lives of others. We thank Thee that Thy religion is a religion of joy and that if our lives are right with Thee, we shall have happy and contented lives, secure in the knowledge of Thy love and care. AMEN.

PRAYER HYMN:

Lead on, O King Eternal,
We follow not with fears,
For gladness breaks like morning
Where e'er Thy face appears;
Thy cross is lifted o'er us;
We journey in its light;
The crown awaits the conquest;
Lead on, O God of might. AMEN.
("Hymnal for American Youth.")

OFFERTORY SERVICE:

Every good and every perfect gift is from above, coming down from the Father,

Freely ye have received, freely give.

OFFERTORY—MUSIC.

RESPONSE:

We give Thee but Thine own,
Whate'er the gift may be,
All that we have is Thine alone,
A trust O Lord from Thee. AMEN.

(For music see page 64.)

HYMN: "With Happy Voices Singing."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "Joyful, Joyful, We Adore Thee."

SCRIPTURE: Ephesians 4 (31–32).

LEADER'S PRAYER.

MEMORY WORK:

Review: Hymn, "Joyful, Joyful, We Adore Thee."

Who wrote the hymn that we have just sung? What is it sometimes called? (The Hymn to Joy.) Tell me something about Dr. van Dyke. What other hymns has he written? What are some of the things mentioned in the hymn which call to us to rejoice in God? (*Read hymn together and sing again. Repeat first verse without books.*)

New Work: Scripture, Matthew 21 (9–11), "Hosanna to the Son of David."

(*Show picture: "Christ's Triumphal Entry," Copping.*)

What is the event that this picture portrays? Tell me the story of Christ's triumphal entry

into Jerusalem. All of the gospels tell this story with only slight differences. None of them, however, gives the details of the journey. Jesus had been in Jericho where he had restored the sight of two blind men. His disciples and a multitude of people were following Him. They would have to go up an elevation of three thousand feet to reach Jerusalem. John says that they stopped at Bethany, the home of Martha, Mary, and Lazarus, the friends with whom Jesus stayed the last few evenings of His life. It must have been on Friday afternoon when they reached Bethany, for John says that it was just six days before the Passover.

Bethany is about two miles from Jerusalem. (*Trace the journey on the map and point out Bethany.*)

Jesus stayed at Bethany until the next day. It was at Bethphage, which lies between Bethany and Jerusalem on the eastern side of the Mount of Olives, that Jesus sent out the two disciples, probably Peter and John, to find for Him the colt upon which He was to ride into Jerusalem. This was in fulfilment of an ancient prophecy. Let us turn to Zechariah 9:9 and read this prophecy. Now let us turn to the

story of the triumphal entry as Matthew tells it and see how closely his account follows Zechariah's prophecy. Matthew 21 (1–11).

Jesus rode into Jerusalem on a colt. Other kings of His day would have ridden upon a warhorse, but Jesus came as a peaceful King. The crowd received Him enthusiastically, waving branches which they cut from the palm trees by the wayside. They shouted "Hosanna to the Son of David," which meant that they welcomed Him as the long expected Messiah, for "Hosanna" means "Hail" or "Welcome." They also sang, "Blessed is he that cometh in the name of the Lord," which was one of the Passover Psalms. Let us read again the greeting to our Lord on this first Palm Sunday, verses 9–11. These are the verses which we shall learn this morning.

(*Read verses several times and repeat without books.*)

MEMORY VERSION:

And the multitudes that went before him, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was stirred, saying, Who is this? And the

multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Joyful Songs of Welcome to the Redeemer.

PICTURE: "The Triumphal Entry," Plockhorst.

To-day in churches all over the world will be celebrated the anniversary of the triumphal entry of Jesus into Jerusalem. We call the day Palm Sunday. We place palms in our churches to show that we welcome Him there as the people so long ago welcomed Him into Jerusalem. But we can give Him a greater welcome still. We can welcome Him into our hearts, and so the day has also been set apart as a day on which to acknowledge Christ as our Saviour and to signify our intention of some day uniting with His great church on earth.

The Service of Worship

PIANO PRELUDE: The Palms.

OPENING: (Unison):

Hosanna. loud hosanna,

To Christ the children's King,
We'll honor and obey Him,
And youthful tribute bring.

(C. Newman Hall.)

HYMN: "All Glory, Laud and Honor."

SCRIPTURE: Psalm 24 (7–10), "Lift up your heads, O ye gates."

PRAYER:

O Lord, our Master and our King, we rejoice in Thee to-day. In commemoration of Thy triumphal entry into Jerusalem we sing our Hosannas with joy in our hearts as did the children of old. We are glad that there were children among those who watched for Thy coming into Jerusalem on that first Palm Sunday. We are sure that Thou wert glad that they were there to give Thee welcome. We thank Thee for Thy love for the children, and to-day we Thy children welcome Thee into our hearts and lives. Help us to serve Thee faithfully all the days of our life. AMEN.

PRAYER HYMN:

Fairest Lord Jesus,
Ruler of all nature,
O Thou of God and man the Son;
Thee will I cherish,

Thee will I honor,
Thou, my soul's glory, joy and crown. AMEN.
("Hymnal for American Youth.")

OFFERTORY SERVICE:

Remember the words of the Lord Jesus, how he said,
It is more blessed to give than to receive.

OFFERTORY—MUSIC.

RESPONSE:

Of Thine own we offer,
Of Thy gifts we give,
Unto Thee O Father,
In whose life all live. AMEN.

(For music see page 73.)

HYMN: "Hosanna, Loud Hosanna, the Little Children Sang."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "Joyful, Joyful, We Adore Thee."

SCRIPTURE: Matthew 21 (9–11).

LEADER'S PRAYER.

MEMORY WORK:

Review: Scripture, Matthew 21 (9–21), "Hosanna to the Son of David."

What is the meaning of the words "Hosanna to the Son of David"? Upon what occasion were they used? Describe Jesus' journey from Jericho to Jerusalem. How did he secure the colt upon which he rode? What was the ancient prophecy which was fulfilled in Jesus' triumphal entry into Jerusalem? (*Read the passage again and repeat without books.*)

New Work: Hymn, "Christ the Lord is Risen To-day."

Easter is the supreme festival day of the Christian church. It has been called the Festival of the Joy of Life. It signifies victory, the victory of life over death; therefore Easter hymns should be joyful and triumphant. We

have a great many Easter hymns, for Easter, like Christmas, has been an inspiring theme to our hymn-writers and poets. One of our earliest hymns is an Easter hymn called "The Day of Resurrection" written nearly 1200 years ago by John of Damascus and used in the Greek Church. The Latin Church also has an Easter hymn dating from the 14th century. We do not know who wrote it. The first verse of this hymn is:

"Jesus Christ is risen to-day,
Alleluia!
Our triumphant holy day,
Alleluia!
Who did once upon the cross,
Alleluia!
Suffer to redeem our loss.
Alleluia!"

The hymn is found in a few of our hymn-books to-day, but in the larger number a more popular hymn, very similar to it, written by Charles Wesley, has supplanted it.

Charles Wesley has been called the greatest hymn-writer that the Church of England has ever produced, for he was a clergyman of that church although his hymns were largely used

and published by his brother John Wesley for the inspiration of the great religious movement of which he was leader and which later came to be known as Methodism. Charles Wesley wrote over 6000 hymns. We find his name appearing over and over again in our hymn-books. He was undoubtedly familiar with the old Latin Easter hymn, for his own hymn, which we are going to learn to-day and which is one of the best of the Easter hymns, was written to be sung to the same tune. The thoughts throughout are much the same, and each line is followed with the same expression of joy or praise to God, "Alleluia!"

Let us open our books to Wesley's hymn and read it together. We will omit the word "Alleluia" when we read it.

We will now listen while the pianist plays the tune. It is not known who composed the tune. Some think that the great musician Handel wrote it because it resembles his music, but the name of Worgan, another composer, has also been associated with it, and it is generally found under his name. Its first appearance that we know about was in a little book called "Songs of David" in the year 1708 as the tune for the

old Latin hymn, "Jesus Christ is Risen To-day."

(*After the music has been played with the children listening, sing the hymn several times, and repeat looking at books only when necessary.*)

MEMORY VERSION:

Christ the Lord is risen to-day,
  Alleluia!
Sons of men and angels say:
  Alleluia!
Raise your joys and triumphs high,
  Alleluia!
Sing, ye heavens, and earth reply.
  Alleluia!

Lives again our glorious King:
  Alleluia!
Where, O death is now thy sting?
  Alleluia!
Dying once, He all doth save:
  Alleluia!
Where thy victory, O grave?
  Alleluia!

Love's redeeming work is done,
  Alleluia!

Fought the fight, the battle won;
  Alleluia!
Death in vain forbids Him rise;
  Alleluia!
Christ has opened Paradise.
  Alleluia!

Soar we now, where Christ has led,
  Alleluia!
Following our exalted Head;
  Alleluia!
Made like Him, like Him we rise.
  Alleluia!
Ours the Cross, the grave, the skies.
  Alleluia!

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: The Resurrection Hope.

PICTURE: "Holy Women at the Tomb," Ender.

Jesus had left behind Him in Jerusalem a multitude of sad and sorrowing people. Then Easter dawned and everything was changed. The tomb was found to be empty. The angel appeared with the joyous news, "He is risen."

Hope came again to men's hearts, for Christ their Lord was not dead but living.

The picture of the angel at the tomb that we have before us came out of the Northland, where people can appreciate the message of new life which Easter brings, for after a long, dark winter the Springtime brings to them new hope and courage. The picture is from an altar-piece in a little church in Molde, a fishing village of Norway. It was painted by the Norwegian artist Alexander Ender and shows the angel delivering his message of hope to the women gathered at the tomb. In our Service of Worship this morning we shall read of the greater joy and hope which the appearance of Jesus Himself, brought to His followers and friends.

The Service of Worship

PIANO PRELUDE.

OPENING SENTENCES:

Blessed be the God and Father of our Lord Jesus Christ,

Who, by the resurrection of Jesus Christ from the dead,

Hath, in his great mercy, begotten us anew unto a living hope,

Unto an inheritance incorruptible, and undefiled,
And that fadeth not away, reserved in heaven for us.

RESPONSE:

Lift up, lift up your voices now!
The whole wide world rejoices now;
The Lord hath triumphed gloriously,
The Lord shall reign victoriously. AMEN.
("Hymnal for American Youth.")

HYMN: "The Day of Resurrection."

PICTURE: "Mary Magdalene at the Sepulcher," Copping.

SCRIPTURE: (Girls) Mark 16 (9–11), Christ's appearance to Mary.

PICTURE: "The Walk to Emmaus," Copping.

SCRIPTURE: (Boys) Mark 16 (12–13), Christ's appearance to two of his disciples.

PICTURE: "Go Ye Therefore and Teach All Nations," Copping.

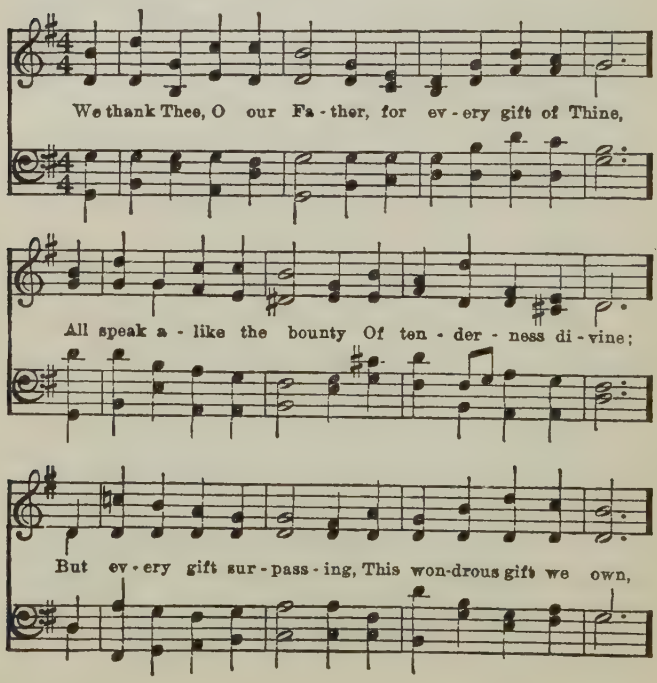
SCRIPTURE: (All) Mark 16 (14–15), Christ's appearance to the eleven disciples.

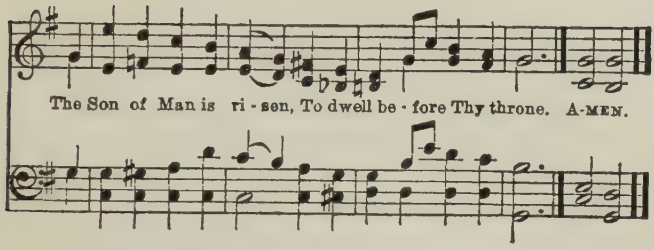
PRAYER:

O Lord Jesus, we thank Thee for the message of hope which Easter brings to the world. We thank Thee for the faith that we have to-day

in Thy living presence among us. As the news of Thy resurrection brought hope and gladness again to the hearts of the saddened friends and disciples whom Thou didst leave behind, so may we seek to bring joy and gladness into darkened lives to-day through the story of the resurrection and what it may mean to Christians. Help us to do our part in spreading Easter joy and happiness. AMEN.

PRAYER HYMN:





OFFERTORY SERVICE:

Give unto the Lord the glory due his name; bring an offering and come into his courts.

OFFERTORY—MUSIC.

RESPONSE:

Bless Thou the gifts our hands have brought,
Bless Thou the work our hearts have planned;
Ours is the faith, the will, the thought,
The rest, O God, is in Thy hand. AMEN.

(For music see page 91.)

HYMN: "Jesus is Risen! Lift Up Your Glad Voices."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "Hark the Voice of Jesus Calling."

SCRIPTURE: Romans 8 (35, 37–39).

LEADER'S PRAYER.

MEMORY WORK.

New Work: Scripture, Psalm 67, "Let the Peoples Praise Thee, O God.

Among the hymns that we have memorized there are some we have called missionary hymns. These instead of thinking of God in His relationship to the individual or the land which the individual loves because it is his own, think of Him as the universal Father. They aim to show us that as His children we have a duty to perform to those who have not yet come to a knowledge of Him. We are a privileged people living in a Christian land and we should spread His kingdom among the nations of the earth.

To-day we find many of these missionary hymns in our hymn-books, but in the hymn-book of ancient Israel, our great book of

Psalms, we find but few references to Jehovah as Lord and Father of all the world and these are always in the Psalms of later date.

Israel had a noble devotion to Jehovah. Her people thought of Him as belonging particularly to them. The surrounding nations had their own gods, while Jehovah was Israel's God. It took many years of religious development before they came to recognize in their God Jehovah, the one and only God who belonged to the whole world. At last they came to feel their mission as a religious people and were eager that all the nations of the earth should come to worship Jehovah. One of their later Psalms was inspired by this consciousness of Israel's mission to the world as the instrument for the establishment of God's universal kingdom. This is the 67th Psalm. Let us open our Bibles and read it together.

It is a joyous Psalm. God has blessed Israel with a good harvest, and the Psalmist uses this as an argument to win the nations to Him. The Psalmist wants all the nations to know of the goodness and justice of Jehovah and to rejoice in Him and praise His name. The word "Selah" appears several times. We have often seen this word in the Psalms. No one

knows exactly what it means, but it is supposed to be a musical term of some sort or a direction to the musicians. Hence we never read it.

The Psalm has three stanzas. Verses 1–2 comprise the first stanza. Commencing with the words of the old priestly benediction, the people pray that God's goodness may be known to all the world.

Verses 3–4 make up the second stanza. The desire expressed is that all nations should give praise to Jehovah and rejoice in the establishment of His kingdom on earth.

Verses 5–7 are stanza three. In these verses the Psalmist shows that because God has blessed Israel with a good harvest and will continue to bless them, all nations shall come to acknowledge Him as their God.

(*Separate the class into three groups, and have each group read a stanza until the entire Psalm has been read by all. Read the Psalm through together as a whole several times, the last time looking at books only when necessary.*)

Memory Version:

God be merciful unto us, and bless us,
And cause his face to shine upon us;
That thy way may be known upon earth,
Thy salvation among all nations.

Let the peoples praise thee, O God; Let all the peoples praise thee.
Oh let the nations be glad and sing for joy:
For thou wilt judge the peoples with equity, and govern the nations upon earth.

Let the peoples praise thee, O God; Let all the peoples praise thee.
The earth hath yielded its increase:
God, even our own God will bless us;
God will bless us; And all the ends of the earth shall fear him.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: The Hope of the World.

PICTURE: "The Hope of the World," Copping.

Many people in the world have always lived without hope. They have lived in lands where they have been ill-treated. They have been poor and hungry and sick. Then some one has come to them with the story of Jesus and what He could do for them and in His love they have found happiness. Jesus is the hope of the world. We are going to think about this

in our Service of Worship to-day, for we want to be ready to do our part in bringing Jesus to all the world.

The Service of Worship

PIANO PRELUDE.

OPENING SENTENCE:

Jesus said: Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd.

HYMN: "We've a Story to Tell to the Nations."

SCRIPTURE: Psalm 96, "O Sing unto the Lord a new Song."

PRAYER:

Our Father, we rejoice in Christ as the Saviour of the world. He is our hope and the hope of all mankind. Yet we know that many are still ignorant of His death on the cross to save men and of His triumphant resurrection to life eternal. We want all men to know that He lives to-day as friend of all who need Him. May we join with others in bringing the knowledge of Him to all the world and in helping to send the resurrection story into the farthest corner of the earth. AMEN.

PRAYER HYMN:

Thy kingdom come, O Lord,
  Wide circling as the sun;
Fulfil of old Thy word,
  And make the nations one;
One in the bond of peace,
  The service glad and free
Of truth and righteousness,
  Of love and equity. AMEN.

("Hymnal for American Youth.")

OFFERTORY SERVICE:

Inasmuch as ye have done it unto one of the least of these, ye have done it unto me.

OFFERTORY—MUSIC.

RESPONSE:

Lord of all creation,
  Now before Thy throne,
We Thy people bring Thee,
  Gifts that are Thine own. AMEN.

(For music see page 73.)

HYMN: "Fling Out the Banner."

RECESSIONAL TO CLASSES.

May

THE MEMORY CURRICULUM

First Sunday: Scripture, Exodus 20 (3–17), The Ten Commandments.

Second Sunday: Hymn, "O Jesus I Have Promised."

Third Sunday: Scripture, Proverbs 3 (1–6), "My son, forget not my law; but let thy heart keep my commandments."

Fourth Sunday: Hymn, "Christ for the World We Sing."

THE SERVICE OF WORSHIP

Theme for the Month: Obedience.

First Sunday: Obedience to God's Commands.

Second Sunday: Obedience to Parents. (Mother's Day.)

Third Sunday: Obedience to the Laws of the Land.

Fourth Sunday: Obedience to Christ's Commission. (Missionary.)

The Memory Curriculum

HYMN: "Joyful, Joyful, We Adore Thee."

SCRIPTURE: Psalm 67.

LEADER'S PRAYER.

MEMORY WORK:

Review: Scripture, Psalm 67, "Let the peoples praise Thee O God."

How had the people of Israel always looked upon Jehovah in relation to the rest of the world? (As their own particular God.) Which psalms recognize him as the God of other nations? (Those of latest date.) Which psalm particularly sounds the missionary note? (The 67th.) What word which we do not read appears in it? What is supposed to be the meaning of the word "Selah"? (*Call attention to the themes of the three stanzas. Read through several times, the last time without looking at the books.*)

New Work: Scripture, Exodus 20 (3–17), The Ten Commandments.

(*Show picture: "Moses and the Law," de Champaigne.*)

The Hebrew people have always revered Moses as their great lawgiver. Here we have a picture of him holding two tablets of stone on which are inscribed the Ten Commandments. There is no doubt that Moses drew up many laws and rules by which the early Israelites might be governed and that we have some of them in our Bible record. It is hard, however, to pick out these ancient laws because as time went on and conditions changed, men made new laws to meet the new conditions. Now we have all these laws as one great code.

Some of the oldest laws of Israel are embodied in what we know as the Ten Commandments. It is quite possible that they are the laws of Moses, although even these were added to as time went on. They appear in various forms in the Old Testament, but those with which we are familiar are in the twentieth chapter of Exodus.

Probably the original form was much shorter, consisting of ten simple statements, the purpose of which was to show what the duties of an Israelite were to his God Jehovah and to his neighbors. The form that we use to-day and

find in Exodus 20 gradually grew out of the old laws which were changed to meet the new conditions. The purpose, however, was the same. The commandments were to teach people their duty toward God and their fellow-men.

These ten commandments cover the whole religious and moral life. They show the Christian of to-day his duty to God and his neighbors just as well as they did the follower of Moses in the days of ancient Israel. They are clear in meaning and easy to learn. We ought to know them and follow them as God's commands to us. All people need some practical rules by which to live. The Ten Commandments are practical rules, teaching love and reverence for God and respect for the rights of others.

Let us open our Bibles to Exodus 20 (1–17) and read the Ten Commandments.

The commandments have an introduction, verses 1–2, stating who it is that gives the laws. It is Israel's God Jehovah, who had brought them up out of bondage in Egypt. Then follow the commandments. The first four are on religious duties. They begin by commanding Israel to have no other gods than Jehovah. This was a necessary law for them, for they

lived in a land where people worshiped other gods, and they might be tempted to worship Canaanitish gods along with Jehovah. Neither were they to follow the customs of other lands in making images of carved wood and stone to worship. They must worship Jehovah and Him alone.

These commandments do not mean to us today as Christians what they did to the early Hebrews. They mean that we shall give God first place in our hearts, that no one or nothing shall come before Him in our thoughts and lives. We are to hold His name in reverence and to keep His day holy or as a day set apart for His worship.

The last six commandments are moral duties or rules for living in one's own home and among one's neighbors. They are simple and clear.

(*Divide the class into two groups. Have one group read the religious commands, the other the moral commands. Change the order of reading and read through again. Call for the commandments to be read by number in order that the children may associatc the numbers with the commandments. Read through again as a whole, looking away from books as much as possible.*)

MEMORY VERSION:

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee a graven image, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them; for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, and showing loving kindness unto thousands of them that love me and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the sabbath day, to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is a sabbath unto the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it.

V. Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Obedience to God's Commands.

PICTURE: "The Fourth Commandment," Sinkel.

This is a picture of Christ as a boy. He is holding in His hands a tablet of stone on which are inscribed the Ten Commandments. He is pointing to one of them. Like all other Jewish children, Jesus had been taught in His early youth the laws of His people. He was al-

ways faithful and obedient to them. Later he summed them up for us in two great commandments. First, he said, "thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind," and second, "thou shalt love thy neighbor as thyself."

To-day in our Service of Worship we are going to think about "Obedience to God's Commands."

The Service of Worship

PIANO PRELUDE.

CALL TO WORSHIP:

I will extol Thee my God, O King:
And I will bless thy name forever and ever.
Teach me to do thy will; for Thou art my God.

HYMN: "Father, Lead Me Day by Day."

SCRIPTURE: Proverbs 3 (1–6), "My son, forget not my law; but let thy heart keep my commandments."

PRAYER:

Our Father, we have learned Thy great commandments, and we know that Thou dost want us to love Thee with all our hearts and to be kind and helpful to those around us. May we willingly obey Thy laws because we love Thee,

and may we help others to keep them also. May we remember that Jesus kept Thy commandments and told us that the greatest law of all was to love Thee with all our hearts, and with all our souls and with all our minds, and that there was a second great commandment like unto it, to love our neighbors as ourselves. Grant that we may follow Christ's teaching of obedience to these great commandments.

AMEN.

PRAYER HYMN:

Take my will and make it Thine,
It shall be no longer mine;
Take my heart; it is Thine own;
It shall be Thy royal throne.
Take my love, my Lord I pour
At Thy feet its treasure-store;
Take myself, and I will be
Ever, only, all for Thee. AMEN.

("Hymnal for American Youth.")

OFFERTORY SERVICE:

Take ye up from among you an offering unto the Lord;
Whosoever is of a willing heart, let him bring it.

OFFERTORY—MUSIC.

RESPONSE:

All things come of Thee O Lord,
And of Thine own have we given Thee. AMEN.

(For music see page 55.)

HYMN: "In Life's Earnest Morning."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "Joyful, Joyful, We Adore Thee."

SCRIPTURE: Ephesians 4 (25–32).

LEADER'S PRAYER.

MEMORY WORK:

Review: Scripture, Exodus 20 (3–17), The Ten Commandments.

Who was Israel's great lawgiver? What laws have we in our Bibles that are known to be very old? How does it happen that changes and additions seem to occur in Israel's laws? What is contained in the introduction to the Ten Commandments? Into what groups may the Ten Commandments be divided? (*Read the commandments several times together, and repeat at last without looking at books.*)

New Work: Hymn, "O Jesus I have Promised."

Did you ever make a promise to any one and then forget to keep it? Or, perhaps some one has promised to do something for you and then

forgotten all about it. We are likely to remember the unkept promises of our friends more readily than we do our own. We should be careful not to make promises that we cannot fulfil, and surely we should never make them without intending to fulfil them. It is such an easy way to make our friends think well of us that we are likely to be careless in this matter of promises. There is One who has never failed to make good His promises. It is Jesus, who has promised to be our friend and to be with us always if we will accept Him as a friend. When we accept Him, we also make Him a promise in return, that is, that we will serve Him to the end. We have a hymn that makes this promise for us. It is called "O Jesus I have Promised."

It was written by John Ernest Bode, an English clergyman, who took Holy Orders in 1841 after his graduation from Oxford University. He wrote the hymn in 1869 for an occasion which meant a great deal to him. He had two children already in the ministry. Now he was about to consecrate a third to the service of Jesus Christ. It was for the consecration service that he wrote the hymn "O Jesus I Have Promised to serve Thee to the end."

Let us open our books to the hymn and read it together.

What a fine promise the hymn contains, to serve Jesus to the end. This might be a hard promise to keep were it not for the fact suggested in the hymn that Jesus Himself would be forever near us as Master and Friend and Guide. If we keep Jesus by our side, we need not fear the temptations of life or those who try to lead us into evil ways. This is a prayer hymn which asks Jesus to help us keep our promises to Him.

(*Call attention to the main points of each verse. Read through several times, and repeat the first verse without books.*)

MEMORY VERSION:

O Jesus I have promised
  To serve Thee to the end;
Be Thou forever near me,
  My Master and my Friend;
I shall not fear the battle
  If Thou art by my side,
Nor wander from the pathway,
  If Thou wilt be my Guide.

O let me feel Thee near me!
  The world is ever near;

I see the sights that dazzle,
  The tempting sounds I hear:
My foes are ever near me,
  Around me and within;
But, Jesus, draw Thou nearer,
  And shield my soul from sin.

O let me hear Thee speaking
  In accents clear and still;
Above the storms of passion,
  The murmurs of self-will!
O speak to reassure me,
  To hasten or control;
O speak and make me listen,
  Thou Guardian of my soul!

O Jesus, Thou hast promised
  To all who follow Thee,
That where Thou art in glory
  There shall Thy servant be;
And, Jesus, I have promised
  To serve Thee to the end;
O give me grace to follow,
  My Master and my Friend.

Announcements
Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Obedience to Parents.

PICTURE: Whistler's Portrait of his mother or any picture of a mother with her children.

Pink and White carnations on table.

To-day is Mother's Day, and we are wearing carnations. We are proud to wear them in honor of our mothers. But the wearing of carnations will not bring honor to our mothers unless it is accompanied by love and obedience. Honoring one's parents was one of God's commandments, and in our Service of Worship to-day the theme for our Mother's Day Program will be "Obedience to Parents."

The Service of Worship

PIANO PRELUDE.

OPENING SENTENCE:

Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee.

HYMN: "O Blessed Day of Motherhood." (Junior Choir)

(From "Hymns of the Christian Life.")

SCRIPTURE: Proverbs 1 (8–9), "My son, hear

the instruction of thy father, and forsake not the law of thy mother."

HYMN: "O Happy Home, Where Thou Art Loved the Dearest."

PRAYER:

Our Father, as we learn our lessons of obedience from Thee, grant that we may not forget the obedience that we owe to our fathers and mothers. They are giving the best years of their lives in caring for us and teaching us what life has taught them. May we not be impatient and disobedient to their teaching, but may we receive it gratefully, confident that they know better than we do, what is for our good. Help us to show more affection to our mothers who love us so much. On this Mother's Day may we resolve that during the days to come we will give to our mothers a more cheerful, willing obedience. AMEN.

PRAYER HYMN:

Father of all, Thy care we bless,
Which crowns our families with peace;
From Thee they spring, and by Thy hand
They are, and shall be still sustained.

To God, most worthy to be praised
Be our domestic altars raised;

Who, Lord of heaven, yet deigns to come
And sanctify our humblest home. AMEN.
(Tune, "Maryton.")

OFFERTORY SERVICE:

Remember the words of the Lord Jesus, how he said,
It is more blessed to give than to receive.

OFFERTORY—MUSIC.

RESPONSE:

Father, we bring to Thee,
Gifts of our love,
Wilt Thou accept them now,
As Thine above?
Thou hast so freely given,
All that we need,
Our gifts, and hearts and lives,
Are Thine indeed. AMEN.

(For music see page 46.)

HYMN: "The Gracious God Whose Mercy Lends." (Oliver W. Holmes.)

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "O Jesus I Have Promised."

SCRIPTURE: Exodus 20 (8–12).

LEADER'S PRAYER.

MEMORY WORK:

Review: Hymn, "O Jesus I Have Promised."

Who wrote our opening hymn? In what country did Mr. Bode live? For what occasion did he write the hymn? What is the great promise that it contains? (To serve Jesus to the end.) How will we be helped to keep this promise? (By making Jesus our friend and keeping Him near us.) (*Review the main points of the hymn and sing several times. Sing the first verse from memory.*)

New Work: Scripture, Proverbs 3 (1–6), "My son, forget not my law; but let thy heart keep my commandments."

Do you know any proverbs? (The children will repeat a few familiar ones.) What is a

proverb? (A wise saying.) Many proverbs contain real truths, and it is wise to follow their teachings. This form of literature is not so common among Western peoples as among Eastern. There every group has its own collection of popular proverbs, which are known to young and old of all classes. In them is stored the wisdom gained through years of experience.

The Hebrews had such a collection of proverbs. We find it in our Bible. These proverbs were supposed to have been written or uttered by King Solomon. Solomon was revered by the Hebrews for his wisdom. The account in I Kings says that Solomon's wisdom excelled the wisdom of all the East and all the wisdom of Egypt, that he was wiser than all men, and that he spake three thousand proverbs. Because of this fact, just as Moses came to be known as the maker of all the laws because he was the greatest lawgiver, and David the author of all the psalms because he was the greatest psalmist, so Solomon came to be regarded as the author of the proverbs.

It is quite probable that the wise sayings of Solomon are included in the Book of Proverbs, for some of these are very old. The oldest ones

are in the middle section of the book between chapters 10 and 22. Our Bible calls them "The Proverbs of Solomon." Around these are grouped various other collections, some of a much later date. A long period of history is covered in these collections. They are the teachings of some of Israel's wisest men and their purpose according to their introduction was to give wisdom and instruction.

The words, "My son," occur constantly and show that the relation between the proverb and reader was intended to be that of teacher and pupil.

To-day we are going to learn some of these words of wisdom. Let us open our Bibles to Proverbs 3 (1–6) and read the passage together.

The wise man emphasizes kindness and truth. As it was the custom of the Hebrews to wear the words of their Creed in little cases on their persons, so should they adorn themselves with kindness and truth, but more important still is it to have kindness and truth written on the heart. Only by being kind in word and deed will they find favor with God and man. This wise teacher also counsels his pupil to trust in God and not to rely upon his own understand-

ing. If he will acknowledge God in all his ways, then God, in turn, will direct his paths.

(*Read the passage through several times. Call attention to the main points, and repeat verse 6 without books.*)

MEMORY VERSION:

My son, forget not my law;
But let thy heart keep my commandments:
For length of days, and years of life,
And peace will they add to thee.
Let not kindness and truth forsake thee;
Bind them about thy neck;
Write them upon the tablet of thy heart:
So shalt thou find favor and good understanding
In the sight of God and man.
Trust in the Lord with all thy heart,
And lean not upon thine own understanding:
In all thy ways acknowledge him,
And he will direct thy paths.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Obedience to the Laws of the Land.

AMERICAN FLAG:

When we pledge allegiance to our flag and

the republic for which it stands; we pledge ourselves to obey its laws. This is the duty of every citizen. A good citizen stands for law and order. He keeps the law himself and does all that he can to see that others keep the law. In our Service of Worship this morning we are going to think about "Obedience to the Laws of the land."

The Service of Worship

PIANO PRELUDE.

OPENING SENTENCE:

As the patriots of seventy-six did to the support of the Declaration of Independence, so to the support of the Constitution and laws let every American pledge his life, his property, and his sacred honor. (Lincoln.)

HYMN: "God Send Us Men Whose Aim 'T will Be."

UNISON:

We will never bring disgrace to this, our nation, by any act of dishonesty or cowardice, nor ever desert our suffering comrades in the ranks; we will fight for the ideals of the nation: both alone and with others: we will revere and respect our nation's laws, and do our best to incite a like respect and reverence in those

above us who are prone to annul and set them at naught; we will strive unceasingly to quicken the public's sense of civic duty, thus in all these ways, we will transmit this nation not only not less but greater, better, and more beautiful than it was transmitted to us. (Athenian Oath.)

PRAYER:

Our Father, we are proud of the great men our country has produced. We believe that they have been men of clear vision who have loved their country more than self. They have put their best efforts into the making of just and good laws. May we realize that only through the people's obedience to these laws will our country be preserved and safeguarded. May we pledge ourselves to obey the laws of our land and to do all that we can to get others to obey them. Grant that we may always stand for law and order within our borders and for peace and harmony with all the nations of the earth. AMEN.

PRAYER HYMN:

O Lord our God, Thy mighty hand
  Hath made our country free;
From all her broad and happy land
  May worship rise from Thee,
Fulfil the promise of her youth,

Her liberty defend;
By law and order, love and truth
America befriend! AMEN.

(Henry van Dyke. Used by permission.)

OFFERTORY SERVICE:

All the tithe of the land, whether of the seed of the land or the fruit of the tree, is the Lord's. It is holy unto the Lord.

Of all that Thou shalt give us, we will give the tenth to Thee.

OFFERTORY—MUSIC.

RESPONSE:

Of Thine own we offer,
Of Thy gifts we give,
Unto Thee O Father,
In whose life all live. AMEN.

(For music see page 73.)

HYMN: "Not Alone For Mighty Empire."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "O Jesus I Have Promised."

SCRIPTURE: Psalm 67.

LEADER'S PRAYER.

MEMORY WORK:

Review: Proverbs 3 (1–6), "My son, forget not my law; but let thy heart keep my commandments."

What is a proverb? In what part of the world are proverbs most popular? How did the proverbs in our Bible come to be connected with the name of Solomon? Which is the oldest portion of the Book of Proverbs? What oft-occurring words in the proverbs show the relationship of the proverb and reader to be that of teacher and pupil? What is the purpose of the Proverbs as set forth in the introduction? (*Read the passage together. Call attention to main points. Read over several times, and repeat verse 6 from memory.*)

New Work: "Christ for the World We Sing."

(*Show motto, "In God Is Our Trust," painted on cardboard or banner.*)

We call this a motto. The dictionary tells us that a motto is a short sentence suggesting some guiding principle for our lives. Both individuals and organizations have taken mottoes to guide them and under their inspiration have gone out to do greater deeds. A motto which sets forth a high ideal challenges the best that is in us. What is the very familiar one that we have before us? It is the motto of our country. Our national anthem says,

"Then conquer we must, when our cause it is just,
And this be our motto, 'In God is our trust'."

Under its inspiration men have gone forth to victory.

One of our most popular missionary hymns was suggested and inspired by a motto. The Young Men's Christian Association of Ohio had chosen for their motto the words, "Christ for the World and the World for Christ." At a meeting in the year 1869, these words were made in evergreen letters and placed over the pulpit of the church where the meeting was held.

Dr. Samuel Wolcott, a Congregational Minis-

ter from New England, was present at this meeting. As Dr. Wolcott had once been a missionary to Syria, the cause of missions was very dear to him. He went away from the meeting very much impressed by all that was said and done there. As he walked through the streets the words of the motto were still in his mind. Before he reached home that day, he had composed the hymn beginning, "Christ for the World We Sing."

Dr. Wolcott was the author of over two hundred hymns. Most of these were written during his later years. He was fifty-seven years old when he wrote the missionary hymn; yet this was one of his earlier ones. Let us open our books and read together the great missionary hymn, "Christ for the World We Sing."

The theme is simple. Our motto is "Christ for the World." Therefore we must do our part in bringing the world to Christ. Our efforts must be accompanied by prayer, and we must all work together with one great purpose in the name of Christ.

(*Call attention to the main thought of each verse. Sing several times, and repeat without books.*)

MEMORY VERSION:

Christ for the world we sing;
The world to Christ we bring
With loving zeal;
The poor, and them that mourn,
The faint and overborne,
Sin-sick and sorrow worn,
Whom Christ doth heal.

Christ for the world we sing,
The world to Christ we bring
With fervent prayer;
The wayward and the lost,
By restless passions tossed,
Redeemed at countless cost
From dark despair.

Christ for the world we sing;
The world to Christ we bring
With one accord;
With us the work to share,
With us reproach to dare,
With us the cross to bear
For Christ our Lord.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Obedience to Christ's Command.

PICTURE: "Go Ye Therefore and Teach All Nations." Copping.

It was Christ's wish that all the world should come to know His Heavenly Father. He labored hard to accomplish this during the three short years of His earthly ministry. He also taught His disciples in order that they might carry on the work after He had gone away, and they, in turn, taught others. Finally the gospel story was written down. We have it in our New Testament, and so we are able to follow its teaching for ourselves. We find recorded in Matthew's gospel some words that have come to be known as Christ's great commission. We shall read these words in our Service of Worship this morning and think about obedience to this great commission.

The Service of Worship

PIANO PRELUDE.

OPENING SENTENCE:

Go ye into all the world, and preach the gospel to every creature.

Declare his glory among the heathen, his wonders among the people.

ANTHEM: "Go Ye." (Junior Choir.)
(From "Junior Hymns and Carols," Leyda.)

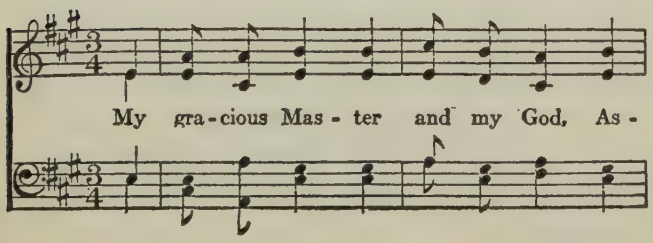
HYMN: "O Zion Haste."

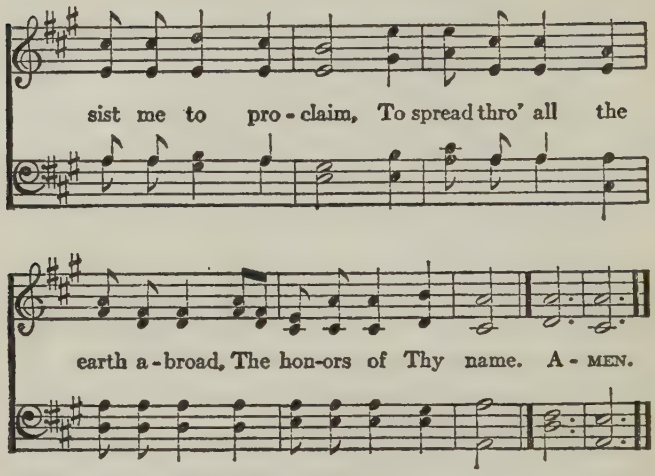
SCRIPTURE: Matthew 28 (16–20), The Great Commission.

PRAYER:

O Lord Jesus, we are Thy followers as truly as the disciples of old. We want to belong to that company of people who are working to bring Thy kingdom to the earth. We know that it is Thy wish that people everywhere should learn of Thee and Thy love to men. Help us to do our share in sending the gospel message to all the world, and may we be loyal and obedient to the commands of Thy great commission. AMEN.

PRAYER HYMN:





OFFERTORY SERVICE:

Not what we give, but what we share,
For the gift without the giver is bare,
Who gives himself with his alms feeds three,
Himself, his hungering neighbor and Me.

OFFERTORY—MUSIC.

RESPONSE:

Bless Thou the gifts our hands have brought,
Bless Thou the work our hearts have planned;
Ours is the faith, the will, the thought,
The rest, O God is in Thy hand. AMEN.

(For music see page 91.)

HYMN: "The Whole Wide World for Jesus."

RECESSIONAL TO CLASSES.

June

THE MEMORY CURRICULUM

First Sunday: Hymn, "Summer Suns Are Glowing."

Second Sunday: Scripture, Psalm 148, "Praise ye the Lord from the heavens."

Third Sunday: Hymn, "Lord of All Being Throned Afar."

Fourth Sunday: Scripture, "Matthew 11 (28–30), "Come unto me all ye that labor and are heavy laden."

THE SERVICE OF WORSHIP

Theme for the Month: The Kingdom of Nature.

First Sunday: God Speaking Through Nature.

Second Sunday: Children and Nature Join in Praise to God. (Children's Day.)

Third Sunday: The Wonders of God's Hand.

Fourth Sunday: Keeping Close to God Through Nature. (Closing Sunday.)

The Memory Curriculum

HYMN: "O Jesus I Have Promised."

SCRIPTURE: Proverbs 3 (1–6).

LEADER'S PRAYER.

MEMORY WORK:

Review: Hymn, "Christ for the World We Sing."

What was the name of the missionary hymn which we learned last Sunday? Who wrote it? Where did Dr. Wolcott get his inspiration for the hymn? What was the motto that gave the hymn its name? Whose motto was this? How did Dr. Wolcott come to be interested in missions?

(*Call attention to the main thought of each verse. Sing the hymn through several times, the last time without books.*)

New Work: Hymn, "Summer Suns Are Glowing."

Everything that grows loves the sunshine. It only takes a few dark and stormy days to make us fully realize how much we owe our happiness to the sun. When we look out-of-

doors and see dismal looking trees with wet leaves clinging to their branches and flowers with drooping heads,—when the birds do not sing in the tree-tops and children are cross because they cannot run in the wet grass, oh, how we long for the sun to shine. And when at last it does appear, it seems as though we were in another world. Everything is so changed. Flowers lift up their faces to its light, birds sing cheerily in the trees, and children laugh and play on the lawns. Everything rejoices, and people are happy and light-hearted, for even trouble seems to vanish in the light of the sun.

We have a hymn about the sunshine. It was written by Bishop William Walsham How. Bishop How was born in Shrewsbury, England, in the year 1823. He graduated from Oxford University and entered the ministry of the Church of England. He held some high positions in the Church. In 1879 Queen Victoria made him Bishop of Bedford.

Bishop How grew to be greatly beloved by his people. One time in an address he described an ideal minister as a man of much prayer, pure, holy, and spotless in his life. All his hearers felt that it was really a picture of his own life.

Bishop How wrote a number of books including some commentaries on the Bible. He was also the author of about sixty hymns and edited several collections. His hymns are very well known. He wrote, "O Jesus Thou Art Standing," "For All the Saints, Who from Their Labors Rest," "O Word of God Incarnate," and the hymn from which we get our offertory response, "We Give Thee But Thine Own."

His hymn, "Summer Suns Are Glowing," was written in the year 1871. It was intended for children, but the older people like it too and have included it in most of the Church Hymnals. Let us open our books to this hymn and read it together.

The first verse speaks of the sun shining over land and sea, causing everything that its rays touch to rejoice in its happy light. The second verse compares God's love and goodness to the sunshine. That also spreads over all the earth bringing happiness to everyone. The third and fourth verses are a prayer asking that God will pour his love into our lives and hearts like the radiance of the sunshine, that all our days may be changed by His love and the consciousness of His goodness from darkness into daylight.

(*Read the hymn through again. Emphasize the theme of each verse, and sing several times.*)

MEMORY VERSION:

Summer suns are glowing
  Over land and sea;
Happy light is flowing,
  Bountiful and free;
Everything rejoices
  In the mellow rays;
All earth's thousand voices
  Swell the psalm of praise.

God's free mercy streameth
  Over all the world,
And His banner gleameth,
  Everywhere unfurled;
Broad and deep and glorious,
  As the heaven above,
Shines in might victorious
  His eternal love.

Lord, upon our blindness,
  Thy pure radiance pour;
For Thy loving kindness
  Make us love Thee more;
And when clouds are drifting
  Dark across our sky,

Then, the veil uplifting,
  Father, be Thou nigh.

We will never doubt Thee,
  Though Thou veil Thy light;
Life is dark without Thee,
  Death with Thee is bright;
Light of light! shine o'er us
  On our pilgrim way,
Go Thou still before us
  To the endless day.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: God Speaking Through Nature.

PICTURE: "I Will Lift up Mine Eyes Unto the Hills." Taylor.

Perhaps the mountains and hills bring God nearer to men than any of His other works of beauty. They are so far above us in height that we must look heavenward in order to view them fully. Their power and majesty make us think of their great Creator and ours. If we go among the hills this summer or watch the ocean waves dash over the rocks at the seashore, let us stop for awhile and listen to God

speaking to us in the works of His hand. The theme for our Service of Worship will be, "God Speaking Through Nature."

The Service of Worship

PIANO PRELUDE.

CALL TO WORSHIP:

I will lift up mine eyes unto the mountains:
From whence shall my help come?
My help cometh from the Lord
Who made heaven and earth.

HYMN: "God of the Earth, the Sky, the Sea."

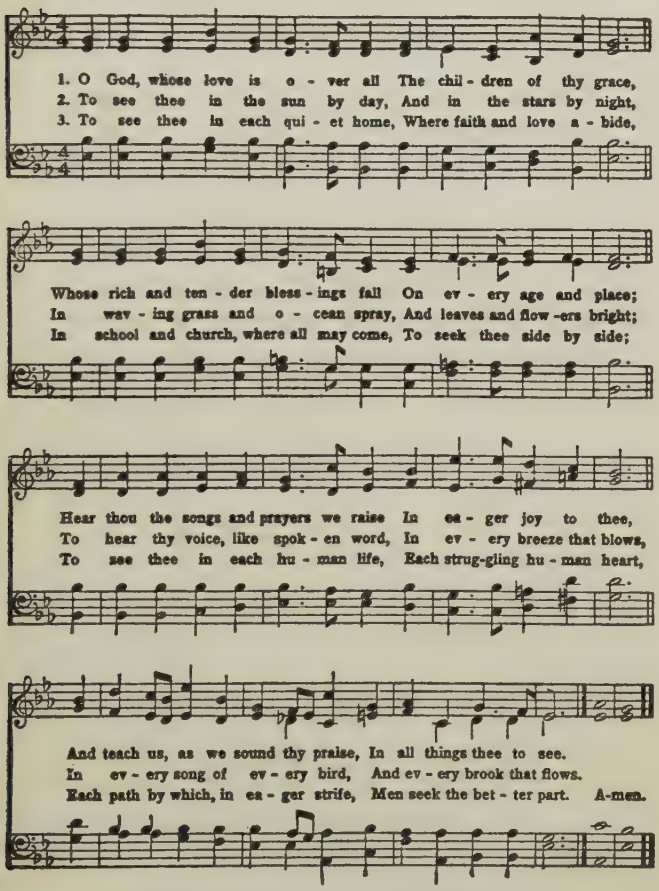
SCRIPTURE: Psalm 19 (1–6), "The heavens declare the glory of God."

PRAYER:

O God, our Father, we bring Thee thanks as the Creator of our beautiful world. All nature speaks to us of Thy goodness and Thy love. As we walk among Thy mountains and hills, by the side of Thy rivers and lakes, and through Thy fields of beautiful flowers, may we hear Thy voice speaking to our hearts. As we look up into Thy great trees and listen to the songs of the birds in the tree-tops, may we be brought closer to Thee because we are surrounded by the things that Thou hast made. We thank

Thee for all these gifts and for all the thoughts of Thee which they bring to our minds. AMEN.

PRAYER HYMN:



(Copyright, 1896, by The Century Co.)

OFFERTORY SERVICE:

Every good and every perfect gift is from above, coming down from the Father,
Freely ye have received, freely give.

OFFERTORY—MUSIC.

RESPONSE:

Lord of all creation,
Now before Thy throne,
We Thy people bring Thee,
Gifts that are Thine own. AMEN.

(For music see page 73.)

HYMN: "This is my Father's World."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "Joyful, Joyful, We Adore Thee."

SCRIPTURE: Proverbs 3 (1–6).

LEADER'S PRAYER.

MEMORY WORK:

Review: Hymn, "Summer Suns Are Glowing."

What was the name of the hymn that we learned last Sunday? Who wrote it? What position in the Church did the author hold? What other familiar hymns did Bishop How write? What is the theme of his summer hymn? (Sunshine and God's love.) (*Call attention to the main thoughts of the first two verses and the petitions in the prayer verses. Read the hymn through together, then sing several times, the last time using books only when necessary.*)

New Work: Scripture, Psalm 148, "Praise ye the Lord from the heavens."

The people of Israel lived very close to nature. They were an out-of-door people. They

cultivated the soil and planted vineyards and olive-trees. They fished in the seas and lakes. Their cattle grazed on the hillsides, and the shepherds watching their flocks at night, watched also the stars in the heavens. They loved nature, and many of the hymns of praise which their psalmist sang had God's wondrous works for their theme. The sun and the moon and the stars were so real to them that when they rejoiced as a nation, they called upon these friends to rejoice with them that all Jehovah's works might praise His name together.

We have a group of psalms in our Bible that were written to use in the temple worship. Their object was to praise God for His goodness to Israel. They are the last five psalms in the Book of Psalms, and each one begins, "Praise ye Jehovah." One of these Psalms, the 148th, is a great nature hymn. The author seems to be rejoicing in the fact that Israel has been restored to a place of honor among the nations. He calls upon the angels or all the heavenly beings and all the heavenly bodies, the sun, moon, and stars, to join with all the inhabitants of earth and all things which live and grow upon the earth to unite in praise to Jehovah. Everything that God has created be-

longs to Him. The Psalm calls upon the whole of creation to praise the name of the Lord, whose name alone should be exalted and whose glory is above the earth and the heavens.

Let us open our Bibles to the 148th Psalm and read it together.

The Psalm has two parts. Verses 1–6 are the first part, which calls upon the heavens to praise Jehovah. Also it tells us to praise the heavens and the waters above them, for these early people believed that there was a vast sea of waters above the blue dome of the sky and that this sea was the source of the rain.

Verses 7–14 are the second part, which calls upon the earth and all that is upon it to praise the Lord, whose glory is above both the heavens and the earth. The Psalm both begins and ends with the words, "Praise ye Jehovah."

(*Have the girls read Part I and the boys Part II. Change the order of reading. Fix in mind the various creations mentioned. Read through as a whole several times.*)

MEMORY VERSION:

Praise ye the Lord.
Praise ye the Lord from the heavens:
Praise him in the heights.
Praise ye him, all his angels:

Praise ye him, all his hosts.
Praise ye him, sun and moon:
Praise him, all ye stars of light. Praise him,
    ye heavens of heavens,
And ye waters that are above the heavens.
Let them praise the name of the Lord:
For he commanded, and they were created.
He hath also established them for ever and
    ever:
He hath made a decree which shall not pass
    away.

Praise the Lord from the earth,
Ye sea-monsters, and all deeps:
Fire and hail; snow and vapor;
Stormy wind, fulfilling his word:
Mountains and all hills;
Fruitful trees and all cedars;
Beasts and all cattle;
Creeping things and flying birds;
Kings of the earth and all peoples;
Princes and all judges of the earth;
Both young men and virgins;
Old men and children:
Let them praise the name of the Lord;
For his name alone is exalted;
His glory is above the earth and the heavens.

And he hath lifted up the horn of his people,
The praise of all his saints;
Even of the children of Israel, a people near
unto him.
Praise ye the Lord.

Announcements
Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Children and Nature Join in Praise to God.

PICTURE: "All Things Bright and Beautiful." Tarrant.

To-day is Children's Day. It is appropriate to celebrate it in the early summer when nature is at its best, for all normal boys and girls love the great out-of-doors. They like to tramp through the woods and watch the birds in the trees and pick the flowers that grow along the paths. We can see some of nature's beautiful things in the picture that we have before us. There are children there also. May the words that surround the picture be the song of our hearts this Children's Day. Let us read them together.

"All things bright and beautiful, all creatures
great and small,

All things wise and wonderful, the Lord God made them all."

The Service of Worship

PIANO PRELUDE.

OPENING SENTENCES:

Great is the Lord and greatly to be praised;
And his greatness is unsearchable.
One generation shall laud thy works to another,
And shall declare thy mighty acts.
Of the glorious majesty of thine honor,
And of thy mighty works will I meditate.

HYMN: "All the Happy Children Gladly Join Our Song."

SCRIPTURE: Psalm 8, "O Lord our God, how excellent is thy name in all the earth."

PRAYER:

Our Father, we join this day with the rest of Thy creation to praise Thy glorious name. We love the beautiful Springtime with its sunshine and blue skies, its flowers and birds, all seeming to rejoice in Thee and to tell us of Thy love. We love the Children's Day when the churches all over our country are filled with flowers and when great companies of children gather to sing their songs of praise to Thee. Wilt Thou make this Children's Day a day

that we will long remember because it has taught us more of Thee and brought us closer to Jesus. AMEN.

PRAYER HYMN:

All Thy works with joy surround Thee,
  Earth and heaven reflect Thy rays,
Stars and angels sing around Thee,
  Center of unbroken praise;
Field and forest, vale and mountain,
  Blossoming meadow, flashing sea,
Chanting bird and flowing fountain,
  Call us to rejoice in Thee. AMEN.

(Tune, "Hymn to Joy." Used by permission of Charles Scribner's Sons.)

OFFERTORY SERVICE:

What shall I render unto the Lord for all his benefits to me?

I will take the cup of salvation and call upon the name of the Lord.

I will pay my vows unto the Lord, in the presence of all the people.

OFFERTORY—MUSIC.

RESPONSE:

Of Thine own we offer,
  Of Thy gifts we give,
Unto Thee O Father,

In whose life all live. AMEN.

(For music see page 73.)

HYMN: "Let the Whole Creation Cry."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "Summer Suns are Glowing."

SCRIPTURE: Psalm 148.

LEADER'S PRAYER.

MEMORY WORK:

Review: Scripture, Psalm 148, "Praise ye the Lord from the heavens."

What helped to make the Israelites a nature-loving people? (Their occupations brought them close to nature.) What were some of their occupations? What group among them put this love of nature into words? (The psalmists.) What group of psalms gave special praise to Jehovah for His goodness to Israel? What is the theme of the 148th Psalm?

(*Call attention to the two parts of the Psalm and the main theme of each part. Drill on the names of the creations mentioned, and read through as a whole several times.*)

New Work: Hymn, "Lord of All Being, Throned Afar."

(*Show picture, "The Constitution," Gordon Grant.*)

What is this picture? Tell me something about the ship "Constitution." What are the boys and girls of America doing to save it from destruction? Once before it was saved from being dishonored, not by money but by a poem. What was the name of the poem? ("Old Ironsides.") Who wrote "Old Ironsides"? (Oliver Wendell Holmes.)

Oliver Wendell Holmes was born in the same year with Abraham Lincoln, 1809, under the shadow of Harvard College. Later he came to be one of her most distinguished graduates. His ambition was to become a poet although he had studied to be a doctor. He was only twenty-one years old when he wrote "Old Ironsides." The poem went all over the country carrying his name with it.

He was a deeply religious man. He attended church regularly at King's Chapel in Boston and often went also to hear Phillips Brooks at Trinity. The two men were very close friends. They had many interests in common. They were both poets. They were interested in religious ideas. They both loved hymns and wrote them. Isaac Watts and Charles Wesley

were Dr. Holmes' favorite hymn-writers. He thought that the hymns of his own time were not nearly so good, and it was his ambition to write some really good hymns. He said once to a friend, "It would be one of the most agreeable reflections to me, if I could feel that I had left a few hymns worthy to be remembered after me."

His desire was fulfilled. He wrote several hymns that have lived after him. The one which is usually considered his best and the most widely used is "Lord of All Being, Throned Afar." It first appeared in "The Atlantic Monthly" under the title, "A Sunday Hymn." It is a hymn that can be used by all races and creeds and was one of a hundred selections chosen by a jury of twelve men of all faiths and social beliefs to go into a hymn-book issued by "The Survey." There was wide disagreement in the matter of the selection of these hymns. Only four received as high as eight votes. "Lord of All Being, Throned Afar," was one of these four.

Let us open our books to this hymn and read it together.

To what group of hymns does this belong? (Prayer hymns.)

It addresses God as the Lord of All Being. He is the ruler of a great universe, far above it and yet its center and soul. Even in so large a universe He is still very close to every one who loves Him. He may be to us like the sunshine of the day and the stars of the night. His light and warmth are truth and love. The hymn asks that God may grant us His truth to make us free and give us hearts that burn with love for Him until at last we are one with Him.

(*Read hymn through again. Call attention to main thought of each verse, and sing several times.*)

MEMORY VERSION:

Lord of all being, throned afar,
  Thy glory flames from sun and star;
Center and soul of every sphere,
  Yet to each loving heart how near!

Sun of our life, Thy quickening ray
  Sheds on our path the glow of day;
Star of our hope, Thy softened light
  Cheers the long watches of the night.

Our midnight is Thy smile withdrawn;
  Our noontide is Thy gracious dawn;

Our rainbow arch, Thy mercy's sign;
All, save the clouds of sin, are Thine.

Lord of all life, below, above,
Whose light is truth, whose warmth is love,
Before Thy ever-blazing Throne
We ask no luster of our own.

Grant us Thy truth to make us free,
And kindling hearts that burn for Thee,
Till all Thy living altars claim
One holy light, one heavenly flame.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: The Kingdom of Nature.

PICTURE: "Consider the Lilies of the Field," Taylor.

Nature offers us a great variety of beauty. We have all of its variety in our own beautiful country. We have wonderful mountains, great rivers and lakes, miles of sea-shore, giant trees, and flowers of all kinds. Most people love the flowers best of all God's beautiful things. Some prefer the small, delicate flowers of early Spring while others prefer those of more gor-

geous coloring. We have a picture before us of the brilliant red lilies of Palestine, flowers which Jesus saw growing in the fields of His own country. He must have thought them beautiful, for He said that even Solomon in all His glory could not compare with the lilies of the field.

The theme of our Service of Worship this morning is "The Kingdom of Nature."

The Service of Worship

Piano Prelude.

Opening Sentence:

O Lord how manifold are thy works; in wisdom hast thou made them. The earth is full of thy riches.

Hymn: "For the Beauty of the Earth."

Scripture: Psalm 104 (1–15), God's Care Over All His Works.

Prayer:

O God, we thank Thee for this universe, our great home, for its vastness and its riches, and for the manifoldness of the life which teems upon it and of which we are part. We praise Thee for the arching sky and the blessed winds, for the driving clouds and the constellations on high. We praise Thee for the salt sea and the

running water, for the everlasting hills, for the trees, and for the grass under our feet. We thank Thee for our senses by which we can see the splendor of the morning and hear the jubilant songs of love, and smell the breath of the springtime. Grant us, we pray Thee, a heart wide open to all this joy and beauty and save our souls from being so steeped in care or so darkened by passion that we pass heedless and unseeing when even the thorn-bush by the wayside is aflame with the glory of God. AMEN.

(From "Services for the Open" published by The Century Co.)

PRAYER HYMN:

We thank Thee, Lord, for this fair earth,
The glitt'ring sky, the silver sea;
For all their beauty, all their worth,
Their light and glory, come from Thee.

Thine are the flowers that clothe the ground,
The trees that wave their arms above,
The hills that gird our dwellings round,
As Thou dost gird Thine own with love.

So while we gaze with thoughtful eye
On all the gifts Thy love has given,
Help us in Thee to live and die,

By Thee to rise from earth to heaven. AMEN.

OFFERTORY SERVICE:

All the tithe of the land, whether of the seed of the land, or of the fruit of the tree is the Lord's. It is holy unto the Lord.

Of all that Thou shalt give us, we will give the tenth to Thee.

OFFERTORY—MUSIC.

RESPONSE:

All things come of Thee O Lord,
And of Thine own have we given Thee. AMEN.

(For music see page 55.)

HYMN: "The Spacious Firmament on High."

RECESSIONAL TO CLASSES.

The Memory Curriculum

HYMN: "Lord of All Being, Throned Afar."

SCRIPTURE: Psalm 148.

LEADER'S PRAYER.

MEMORY WORK:

Review: Hymn, "Lord of All Being, Throned Afar."

Who wrote the hymn that we have just sung? What famous poem did Oliver Wendell Holmes write in his youth? Why are we interested in "Old Ironsides" to-day? What did Dr. Holmes say in regard to his ambition to write hymns? Who were his favorite hymn-writers? How did he realize his ambition? What special honor did the hymn "Lord of All Being" receive? To what group of hymns does it belong? (*Call attention to the underlying theme of the hymn, the main thoughts of each verse, then sing through several times.*)

New Work: Scripture, Matthew 11 (28–30), "Come unto me all ye that labor and are heavy laden."

We shall soon be going away for vacations. Some will go just for a good time at the seashore, in the country, or among the mountains. Some will go to other cities and other countries in order that they may see new places and new things. Still others will go to some quiet spot just for a much needed rest. Many people, however, will not be able to go away at all, many who need rest and a change very much. They may not be able to leave their work, they may have sickness and trouble in their homes, or they may not have the money necessary for a vacation. A large number of people in the world do not have many of life's pleasures. Their lives are filled with unrelieved work and sorrow. We often say that certain people have more than their share of trouble.

(*Show picture, "Come Unto Me," Copping.*)

It must have been just the same in the time of Jesus, for once after He had been communing with His Heavenly Father in a prayer which showed that He fully realized His mission to the world, He invited all the people of the world who needed rest and release from care to come to Him.

These words of Jesus, which are only to be found in Matthew's gospel, form one of the

greatest passages in the Bible. Probably more people have been helped and comforted by them than by any other Bible passage. Let us open our Bibles to Matthew 11 (28–30) and read the passage together.

Jesus made this appeal to the world because He was God's Son and therefore could fulfil the promise. Many people have found rest and freedom from worry by going to Jesus with their troubles. He says that His yoke is easy. Do you know what a yoke is? There is one kind of yoke used for keeping animals together and another worn by persons to help in carrying heavy loads. (*Show picture or draw picture of a yoke.*) The Jews often spoke of the law as a yoke. To know and fulfil the Jewish law was a great burden. The Rabbis themselves called the yoke of the law heavy. In contrast to the Jewish law, Jesus said that His was easy. It was impossible for the ordinary man to fulfil some of the demands of Jewish law, but Jesus makes no demands upon us that we cannot carry out. We are to serve Him because we love Him and not because of any duty to prescribed rules.

He calls Himself meek and lowly of heart. This means that the greatest of all teachers is

simple and approachable. We can come to Him with all those things which trouble and find comfort and help. (*Read the passage through several times and repeat at last without books.*)

MEMORY VERSION:

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

Announcements

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Keeping Close to God Through Nature.

PICTURE: "Roll on in Silent Majesty," Alquist.

We are closing our church school to-day for the summer vacation. During the coming weeks we shall see many of God's beautiful works of nature. Even if we do not go far from our homes, there will be the trees and grass in their summer robes of green and the birds and the flowers that come with the summer-time. We may have trips to the moun-

tains and sea-shore. The summer will bring some pleasure to every one of us. Let us remember that these lakes and mountains and birds and flowers are God's gifts to us. May we keep Him in our thoughts and lives during the vacation-time. The theme for our Service of Worship this morning will be "Keeping Close to God Through Nature."

The Service of Worship

PIANO PRELUDE:

OPENING SENTENCE:

Whither shall I go from thy spirit?
Or whither shall I flee from thy presence?
If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me,
And thy right hand shall hold me.

HYMN: "At All Times Praise the Lord."

SCRIPTURE: Psalm 121, "I will lift up mine eyes unto the mountains."

PRAYER:

Our Father, we know that Thou art everywhere. We thank Thee that even if we go far away from our homes, our Sunday-schools, and our churches, we shall not be far from

Thee, for Thou art always with us. Grant that we may keep close to Thee during the vacation season and feel Thy presence all around us in the things which Thou hast created. May every mountain, every lake and river, every tree and flower, and every singing bird speak to our souls of Thee. May all that we do this summer tend to make us love Thee more and bring us back in the autumn with a greater loyalty to our church school and a desire to serve Thee better. AMEN.

PRAYER HYMN:

God of the earth, the sky, the sea!
  Maker of all above, below!
Creation lives and moves in Thee,
  Thy present life through all doth flow.
We give Thee thanks, Thy name we sing,
  Almighty Father, Heavenly King. AMEN.

("Hymnal for American Youth.")

OFFERTORY SERVICE:

Whatsoever ye would that men should do unto you, do ye even so to them.

OFFERTORY—MUSIC.

RESPONSE:

We give Thee but Thine own,
  Whate'er the gift may be,

All that we have is Thine alone,
A trust O Lord from Thee. AMEN.

(For music see page 64.)

HYMN: "The Lord is My Shepherd."

RECESSIONAL TO CLASSES.

APPENDIX

In order that the Services of Worship contained in this book may be used year after year, the following general programs have been arranged for use in those months having five Sundays. The memory work of these "fifth Sundays" may advantageously be a review of work previously presented and drilled upon.

Included in this Appendix is a Service of Worship for Decision or Acknowledgment Day, the time for which varies in the different schools. This program may be substituted for any of the others. There is also a service for Memorial Day, should any school wish to observe that day.

General Services

Service 1

Preparation for Worship

Theme for Service of Worship: The Father's Care.

Picture: "The Lost Sheep," Soord.

We have come to think of the care that the shepherd gives to his sheep as one of the finest examples of devotion that we have. Jesus used it to illustrate His own devotion to the world. The psalmist used it to express the relationship existing between himself and God. We have heard many stories of shepherds who endangered their lives to save their sheep from harm.

But greater than the love and care that the shepherd gives to his sheep and greater than any love and care of which we have ever heard is God's love and care for us. In our Service of Worship this morning we are going to think about "The Father's Care."

The Service of Worship

PIANO PRELUDE.

OPENING SENTENCE:

Be strong and of good courage; for the Lord thy God, he it is that doth go with thee, he will not fail thee nor forsake thee.

HYMN: "God Will Take Care of You."

SCRIPTURE: Psalm 91, "He that dwelleth in the secret place of the Most High."

PRAYER:

Our Father, we thank Thee for Thy care over us at all times. We know that we have nothing to fear if we put our trust in Thee. We ask that Thou wilt ever watch over us and guide us in all our ways. Wilt Thou give us strength and wisdom to do the tasks we have to do each day. May we be brave and true, daring always to do the right and knowing that Thou wilt help us if we but look to Thee for help. We pray that Thou wilt continue Thy loving care over us through all our days. AMEN.

PRAYER HYMN:

O keep me ever in Thy love,
Dear Father, watching from above;
And let still Thy mercy prove,
And care for me. AMEN.

(Tune, "Eudora.")

OFFERTORY SERVICE:

Remember the words of the Lord Jesus, how he said,
It is more blessed to give than to receive.

OFFERTORY—MUSIC.

RESPONSE:

Father, we bring to Thee,
Gifts of our love,
Wilt Thou accept them now,
As Thine above?
Thou hast so freely given,
All that we need,
Our gifts and hearts and lives,
Are Thine indeed. AMEN.

(For music see page 46.)

HYMN: "The Lord is My Shepherd."

RECESSIONAL TO CLASSES.

SERVICE 2

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Doing God's Will.

PICTURE: "The Christ," Hofmann.

One of the petitions in the Lord's Prayer is "Thy will be done." If we would know what God's will is for His people on earth, we must look to the life and teachings of Jesus. Jesus

was faithful in doing His Father's will. He lived in such constant communion with His Father that He knew without question what His Father's will was. If we would do God's will, we must keep close to Him as Jesus did in order that we may learn what His will is for us. The theme of our Service of worship this morning is "Doing God's will."

The Service of Worship

PIANO PRELUDE.

OPENING SENTENCE:

Teach me to do thy will;
For thou art my God.

HYMN: "O God, Who Worketh Hitherto."

SCRIPTURE: Psalm 40 (8–11), "I delight to do thy will O my God."

PRAYER: The Lord's Prayer.

PRAYER HYMN:

Father in Heaven,
Hear us to-day;
Hallowed Thy name be;
Hear us we pray!
O let Thy kingdom come,
O let Thy will be done
By all beneath the sun,
As in the skies.

Father in Heaven,
  Hear us to-day;
Hallowed Thy name be;
  Hear us we pray!
Giver of daily food,
  Fountain of truth and good,
Be all our hearts imbued,
  With love like Thine.

Father in Heaven,
  Hear us to-day;
Hallowed Thy name be;
  Hear us, we pray!
Lead us in paths of right,
  Save us from sin and blight,
King of all love and might,
  Glorious for aye. AMEN.

("Hymnal for American Youth.")

OFFERTORY SERVICE:

Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven.

OFFERTORY—MUSIC.

RESPONSE:

Of Thine own we offer,
  Of Thy gifts we give,
Unto Thee O Father,

In whose life all live. AMEN.

(For music see page 73.)

HYMN: "Lord, Speak to Me That I May Speak."

RECESSIONAL TO CLASSES.

SERVICE 3

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Loving God's Word.

PICTURE: "Christ and the Doctors," Hofmann.

Jesus loved the word of God. He knew the ancient Scriptures from His early youth. He surprised the doctors in the temple with His understanding of the law. He knew many Scripture passages from memory for He often quoted them in His talks with people.

It is a splendid thing to know the great passages of the Bible by heart. They will often come to us bringing help and encouragement when we need it, and they will enable us to use them to help and comfort others. We shall find that the passages that we can repeat from memory will become the passages that we love best. In our Service of Worship to-day we are going to think about "Loving God's Word."

The Service of Worship

PIANO PRELUDE.

OPENING SENTENCE:

Oh, how love I thy law;
It is my meditation all the day.

HYMN: "Thy word is like a Garden, Lord."

SCRIPTURE: Psalm 119 (105–112), "Thy word is a lamp unto my feet."

RESPONSE:

Thy word have I hid in my heart,
That I might not sin against Thee,
Blessed art Thou, O Lord,
Teach me Thy statutes. AMEN.

PRAYER:

Our Father, we love the Bible because it is Thy word to us. We love it because it tells us of Jesus and what He did for us. Grant that we may read and study it carefully in order that we may become familiar with its great promises. May we build our lives upon its teachings and make the ideals which it sets up our own. Help us to understand it better as the days go by, and may we make the reading of it a part of our daily lives. AMEN.

PRAYER HYMN:

Thou art the Bread of Life,
O Lord, to me;

Thy holy word the truth
That saveth me;
Give me to eat and live
With Thee above,
Teach me to love Thy truth,
For Thou art love. AMEN.

(Tune, "Bread of Life.")

OFFERTORY SERVICE:

Honor the Lord with thy substance and with the first-fruits of all thine increase.

OFFERTORY—MUSIC.

RESPONSE:

We give Thee but Thine own,
Whate'er the gift may be,
All that we have is Thine alone,
A trust O Lord from Thee. AMEN.

(For music see page 64.)

HYMN: "Lamp of Our Feet."

RECESSIONAL TO CLASSES.

SERVICE 4

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Keeping God's Day.

PICTURE: A Famous Cathedral or Local Church.

We often look at pictures of churches. We have them on the walls of our homes. They ought to remind us that we have a commandment which says, "Remember the Sabbath day to keep it holy." One way of keeping it holy is by going regularly to church and to the church school. If we start the day with worship in God's house, it will help us to keep the rest of His day holy. This means doing the things that He would have us do on His day. The theme of our Service of Worship this morning will be "Keeping God's Day."

The Service of Worship

PIANO PRELUDE.

OPENING SENTENCE:

Remember the Sabbath day to keep it holy.

HYMN: "The Earth is Hushed in Silence."

SCRIPTURE: Mark 2 (23–28), "The Sabbath was made for man, and not man for the Sabbath."

PRAYER:

In Thy wisdom and justice, O Father, Thou hast given to us this special day in which to rest, to enjoy our beautiful world, to think of Thee and all whom Thou dost love. Forgive us, we pray Thee, that so often in carelessness

and selfishness we forget Thee. On this holy day speak to our hearts and help us to remember the countless blessings Thou hast prepared for our good. May this be a day which we shall spend as Jesus did, worshiping Thee in Thy holy temple, walking through fields and by the lake, talking of Thee, and doing good to all who need our help. Forbid that through our selfishness the day should be hard for others. Teach us to be considerate, kind, and just, doing unto others on this day as on all days as we would that they should do unto us.

Accept, we pray, the worship of loving hearts and the devotion of daily lives in which we remember others and forget ourselves. Through Jesus Christ, our Lord. AMEN.

(Adapted from "A Girl's Book of Prayer," by Margaret Slattery. Used by permission of The Pilgrim Press.)

PRAYER HYMN:

Lord, we would bring for offering,
  Though marred with earthly soil,
Our week of earnest labor,
  Of useful daily toil;
Fair fruits of self-denial,
  Of strong, deep love to Thee,

Fostered by Thine own Spirit,
In our humility. AMEN.

(From "The Dawn of God's Dear Sabbath.")

OFFERTORY SERVICE:

Let everyone give according as he purposeth in his heart, not grudgingly, nor of necessity; for the Lord loveth a cheerful giver.

OFFERTORY—MUSIC.

RESPONSE:

Lord of all creation,
Now before Thy throne,
We Thy people bring Thee,
Gifts that are Thine own. AMEN.

(For music see page 73.)

HYMN: "O Day of Rest and Gladness."

RECESSIONAL TO CLASSES.

MEMORIAL DAY SERVICE

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Remembering our Country's Heroes.

AMERICAN FLAG.

FLOWERS.

(*Read poem, "Decoration Day," by Henry W. Longfellow.*)

The Service of Worship

PIANO PRELUDE.

OPENING SENTENCE:

God shall wipe away all tears from their eyes;
There shall be no more death, neither sorrow nor crying,
Neither shall there be any more pain.

HYMN: "God of Our Fathers, Whose Almighty Hand."

UNISON: Lincoln's Gettysburg Address.

PRAYER:

Our Heavenly Father, we hold in grateful memory to-day, those who gave their lives in service to our country. They have left to us the task of preserving our country's honor and ideals. May we be faithful to this trust by making ourselves devoted and loyal citizens, ready at all times to respond to our country's call to service. We believe that our pledge of allegiance to our flag and to the republic for which it stands is far more pleasing to those whom we honor to-day than all the wreaths and flowers which we lay upon their graves. So grant that we may be sincere in our purpose to serve our country and in the pledge of allegiance which we so often repeat. AMEN.

PRAYER HYMN:

God bless our native land,

Firm may She ever stand,
  Through storm and night!
When the wild tempests rave,
Ruler of wind and wave,
Do Thou our country save,
  By Thy great might! AMEN.

(Tune, "America.")

OFFERTORY SERVICE:

Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.

OFFERTORY—MUSIC.

RESPONSE:

Bless Thou the gifts our hands have brought,
  Bless Thou the work our hearts have planned,
Ours is the faith, the will, the thought,
  The rest, O God, is in Thy hand. AMEN.

(For music see page 91.)

HYMN: "O Beautiful for Spacious Skies."

RECESSIONAL TO CLASSES.

ACKNOWLEDGMENT-DAY SERVICE

Preparation for Worship

THEME FOR SERVICE OF WORSHIP: Confessing Christ as our Saviour.

PICTURE: "Come unto Me," Copping.

We are always proud to have people know

that we belong to any club or society or institution in which we believe. We are proud to-day that we belong to that group of people who believe in Jesus and His church. We, too, are followers of Jesus, and to-day we join with others in publicly confessing our love for Him and our intention of some day becoming members of His great church.

The Service of Worship

PIANO PRELUDE.

OPENING SENTENCE:

If any man would come after me, let him deny himself and take up his cross and follow me.

HYMN: "O Master! When Thou Callest."

SCRIPTURE: Revelation 3 (20–21), "Behold, I stand at the door and knock."

HYMN: "O Jesus, Thou Art Standing."

PRAYER:

Dear Jesus, we pledge our lives in service to Thee. We have always known and loved Thee, and now we want others to know that we are Thy followers. We come to Thee with confidence, for we have learned from our Bibles that Thou didst welcome the children gladly. As Thou wert ever the friend of children, we

know that Thou art our friend to-day. We give our lives to Thee in loving obedience and willing service. May we always be Thy loyal and faithful followers. AMEN.

PRAYER HYMN:

O Jesus, I have promised
To serve Thee to the end;
Be Thou forever near me,
My Master and my Friend;
I shall not fear the battle,
If Thou art by my side,
Nor wander from the pathway,
If Thou wilt be my guide. AMEN.

OFFERTORY SERVICE:

Take ye up from among you an offering unto the Lord.

Whosoever is of a willing heart, let him bring it.

OFFERTORY—MUSIC.

RESPONSE:

All things come of Thee, O Lord,
And of Thine own have we given Thee.
AMEN.

(For music see page 55.)

HYMN: "Draw Thou My Soul, O Christ."

RECESSIONAL TO CLASSES.

Pictures Used in Preparation for Worship

"All Things Bright and Beautiful," Tarrant
"Alms Deeds of Dorcas," Dobson
"Amos," Sargent
"Angelus, The," Millet
"Christ and the Doctors," Hofmann
"Christ Blessing Little Children," Plockhorst
"Christ Healing the Sick," Hofmann
"Christ in Gethsemane," Hofmann
"Christian Martyrs," Gerome
"Come Unto Me," Copping
"Consider the Lilies of the Field," Taylor
"First Thanksgiving, The," Taylor
"Fourth Commandment, The," Sinkel
"God's Promise to Mary," Hacker
"Go Ye Therefore and Teach All Nations," Copping
"Head of Christ," Hofmann
"Holy Women at the Tomb," Ender
"Hope of the World, The," Copping
"Infant Samuel, The," Reynolds
"I will Lift Up Mine Eyes Unto the Hills," Taylor

"Lincoln in 1861," Ferris
"Madonna and Child," Sichel
"Portrait of Artist's Mother," Whistler
"Roll on in Silent Majesty," Alquist
"Song of the Lark, The," Breton
"Triumphal Entry, The," Plockhorst
"Washing the Disciples' Feet," Copping
"Wise Men from the East, The," Leinweber

Pictures Used In The Memory Curriculum

"Announcement to the Shepherds, The," Plockhorst
"Autumn Oaks," Inness
"Bethlehem," Wilde Bible Picture
"Christ, The," Hofmann
"Christ Among the Lowly," L'Hermitte
"Christ's Triumphal Entry," Copping
"Constitution, The," Grant
"David," Copping
"David, " Michelangelo
"David Rescuing the Lamb," Bouguereau
"Forest Road," Lambert
"Good Samaritan, The," Copping
"Good Shepherd, The," Copping
"Haven of Rest," Strachan
"Isaiah," Sargent

"Last Supper, The," da Vinci
"Lord is My Shepherd, The," Taylor
"Lost Sheep, The," Soord
"Moonlight on the North Sea," Chwala
"Moses and the Law," de Champaigne
"Pharisee and the Publican, The," Copping
"Presentation," Carpaccio
"Psalm of David, A," Taylor
"St. Paul," Fra Bartolommeo
"St. Paul," Raphael
"St. Peter," Dürer
"Scene of the Good Samaritan Episode, The," Wilde Bible Picture
"Sermon on the Mount, The," Copping
"Shepherds of Bethlehem, The," Copping
"Spring," Mauve
"Three Wise Men, The," Taylor

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2/2/52	E. Lowe	
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